difference, for the pr. n. would be taken from the nature of the place. [Root בָּתַר.]

בָּתַת an unused root. Arabic بتّ I. IV. to cut, to cut off, to break off (comp. under the root בָּדַד No. I.); بتّ something broken off, destroyed; بتّة and البتّة quite, altogether. In Hebrew it appears to have denoted—

(1) to define, i. e. *to measure;* whence בַּת a measure.

(2) to cut any thing off, *to put an end to a thing,* to lay waste altogether, i.q. כָּלָה; whence בָּתָה, בַּתָּה.

ג

Gimel (גִּימֶל), the third letter of the alphabet, when used as a numeral, i. q. *three.* Its name differs only in form from גָּמָל *camel;* and its figure in the Phœnician monuments (Ⴈ, ר), on the coins of the Maccabees, and in the Æthiopic alphabet (ገ), bears a resemblance to the neck of the camel. The Greeks received this letter from the Phœnicians, and by turning the head to the right, made it Γ.

As being the softest of the palatals (גיכק) except Yod, it is often *interchanged* with the harder ones כ and ק; both within the limits of the Hebrew language itself, and as found by a comparison with cognate languages, see גָּדִישׁ, كديس ,جدس a heap of sheaves; גָּפְרִית, ܟܒܪܝܬܐ, كبريت sulphur; גָּנַן and כָּנַן to cover, to protect; גָּנַז and כָּנַס, كنز to collect, to heap up; רָגַל and רָכַל to run up and down; גָּבִיעַ, قبيعة calix of flowers; גָּדַד, جدّ and قدّ to cut; שָׁקֵד, שָׁגֵד, ܫܓܕܐ almond.

More rarely it passes over—(2) into *gutturals,* which are less allied; namely, ע see גָּרָה, גָּמַץ, and ח, as אֶפְרֹחַ, ܦܪܘܓܐ young of birds, comp. אָחַח.

גֵּא adj. (for גֵּאֶה, from the root גָּאָה), m. *proud, arrogant,* Isa. 16:6.

גָּאָה fut. יִגְאֶה a poetical word.

(1) TO LIFT ONESELF UP, TO INCREASE, used of water rising up, Eze. 47:5; of a plant growing, Job 8:11.—Job 10:16, וְיִגְאֶה כַּשַּׁחַל תְּצוּדֵנִי "and (if) it (my head) raise itself up, as a lion thou wouldest hunt me."

(2) Metaph. *to be exalted, magnificent,* of God, Ex. 15:1, 21. In the derivatives it is applied—

(3) to *honour* (see גָּאוֹן No. 1), and—

(4) to *pride* and *arrogance,* see גַּאֲוָה and גָּאוֹן No. 3. (Syr. Pael ܓܐܝ to decorate, to make magnificent. Ethpael, to boast oneself; ܐܬܓܐܝ, ܓܐܝܘܬܐ adorned, magnificent.) In the signification of pride, it accords with the Gr. γαίω.

Derivatives follow, except גֵּוָה, גֵּא No. II.

גֵּאֶה adj.—(1) *lifted up, high,* Isa. 2:12. Job 40:11, 12, רְאֵה כָל־גֵּאֶה וְהַשְׁפִּילֵהוּ "behold every thing that is high, and bring it low."

(2) *proud, arrogant,* Jer. 48:29. Pl. גֵּאִים the proud, often with the adjoined notion of impiety; as elsewhere, meekness and a humble spirit include the idea of piety (see עָנָו). Psa. 94:2; 140:6; Pro. 15:25; 16:19. LXX. ὑπερήφανοι, ὑβρισταί.

גֵּאָה f. *pride, arrogance,* Pro. 8:13.

גְּאוּאֵל ("majesty of God"), [*Geuel*], pr.n. m. Nu. 13:15.

גַּאֲוָה f. pr. elevation (from גָּאָה), hence—

(1) *magnificence, majesty,* as of God, Deu. 33:26; Ps. 68:35.

(2) *ornament, splendour* (Pracht), Job 41:7; Deu. 33:29.

(3) *pride, arrogancy.* Psa. 73:6, לָכֵן עֲנָקַתְמוֹ גַאֲוָה "therefore pride clothes their neck," i. e. they are elated with pride. A stiff neck being regarded as the seat of pride. Ps. 31:24; Pro. 14:3; Isa. 9:8; 13:3, 11; 16:6; 25:11. Used of the sea, Psa. 46:4, "the mountains quake at its pride."

גְּאוּלִים m. plur. (of the form קִדּוּמִים, עֲשׁוּקִים), *redemptions, redemption.* Isa. 63:4, שְׁנַת גְּאוּלַי "the year of my redemption," i. e. in which I will redeem my people. So LXX., Vulg., Syr. Commonly taken as "the year of my redeemed ones."

גָּאוֹן const. גְּאוֹן, once pl. גְּאוֹנִים (from the root גָּאָה), Eze. 16:56, pr. elevation; hence—

(1) *sublimity, majesty,* of God, Ex. 15:7; Isa. 2:10, 19, 21; 24:14, בִּגְאוֹן יְיָ צָהֲלוּ "they sing with joy of the majesty of Jehovah." Job 37:4, קוֹל גְּאוֹנוֹ "his sublime voice," thunder. Job 40:10, עֲדֵה־נָא גָאוֹן וָגֹבַהּ "deck thyself, now, with majesty and magnificence." Mic. 5:3.

(2) *ornament, glory, splendour*, Isa. 4:2; 60:15, "I will make thee גְּאוֹן עוֹלָם a perpetual glory." Isa. 13:19, תִּפְאֶרֶת גְּאוֹן כַּשְׂדִּים "the splendid glory of the Chaldeans," said of the city of Babylon. Isa. 14:11. Ps. 47:5, גְּאוֹן יַעֲקֹב "the glory of Jacob," i.e. the Holy Land; also, God himself, Amos 8:7. גְּאוֹן הַיַּרְדֵּן "the glory of Jordan," poet. used of its green and shady banks, beautifully clothed with willows, tamarisks, and cane, where lions used to lie hid amongst the reeds, Jer. 12:5; 49:19; 50:44; Zec. 11:3; comp. Jerome on Zec. loc. cit.; Relandi Palæstina, page 274.

(3) i. q. גַּאֲוָה No. 3, *pride, arrogance.* Pro. 16:18, "pride goeth before a fall." גְּאוֹן יַעֲקֹב "the pride of Jacob," Am. 6:8; Nah. 2:3; Job 35:12; Isa. 13:11; 16:6. It is also ascribed to the waves, Job 38:11. Compare גֵּאוּת No. 4.

גֵּאוּת (with Tzere impure), from the root גָּאָה—

(1) *a lifting up, something lifted up.* Isa. 9:17, גֵּאוּת עָשָׁן "a column of smoke."

(2) *majesty*, of God, Ps. 93:1.

(3) *glory, splendour*, Isa. 28:1, 3. Concr. Isa. 12:5.

(4) *pride, arrogance*, Ps. 17:10; 89:10.

גַּאֲיוֹן adj. *proud, arrogant*, Ps. 123:4, כתיב. קרי, גְּאֵי יוֹנִים *the proud ones of the oppressors.* [Root גָּאָה.]

גֵּאָיוֹת *vallies;* see the root גַּיְא.

I. **גָּאַל** fut. יִגְאַל.—(1) TO REDEEM, BUY BACK, as a field or farm sold, Lev. 25:25; Ruth 4:4, 6; a thing consecrated to God, Lev. 27:13, 15, 19, 20, 31; a slave, Lev. 25:48, 49. Part. גֹּאֵל redeemer (of a field), Lev. 25:26. Very frequently used of God as redeeming men, and specially Israel, as out of the slavery of Egypt, Ex. 6:6; from the Babylonish captivity [or other dispersions], Isa. 43:1; 44:22; 48:20; 49:7, etc. Const. absol. also followed by מִן Ps. 72:14; מִיַּד Ps. 106:10. Part. pass. גְּאוּלִים, גְּאֻלֵי יְהוָה those redeemed by God, Isa. 35:9; 51:10; Job 19:25, אֲנִי יָדַעְתִּי גֹּאֲלִי חָי "I know (that) my Redeemer liveth," that God himself will free me from these calamities [in the resurrection, see the context. The Redeemer here is Christ].—Job 3:5, in the imprecations cast on the day of his birth, יִגְאָלֻהוּ חֹשֶׁךְ וְצַלְמָוֶת "let darkness and the shadow of death redeem it" for themselves, let them retake possession of it.

(2) Followed by דָּם; *to require blood*, i.e. *to avenge bloodshed, to require the penalty of bloodshed* from any one; only in part. גֹּאֵל הַדָּם avenger of blood, Num. 35:19, seq.; Deu. 19:6, 12; Josh. 20:3; 2 Sa. 14:11; and without הַדָּם Nu. 35:12.

(3) Since both the right of redemption (No. 1), and the office of avenging bloodshed (No. 2) belonged to the nearest kinsman, גֹּאֵל denotes, *near of kin, near relative*, Num. 5:8; Lev. 25:25; Ruth 3:12; with art. הַגֹּאֵל "the nearest kinsman," Ruth 4:1, 6, 8; compare 3:9, 12. The one next after him is called מְגֹאֵל Ruth 2:20; compare 4:4. Pl. גֹּאֲלִים relatives, 1 Ki. 16:11. (So to the Hebrew שְׁאֵר i.e. *near kinsman*, answers the Arab. ثَائِر avenger of blood, and وَلِيّ denotes both a friend, kinsman, and a protector, avenger of blood.)

(4) Since by the law of Moses it was also the office of the next of kin, when a man died without children, to marry his widow (see יָבָם, יִבֵּם); the verb גָּאַל is also transferred to this right and office of a relation, where it is denom. from גֹּאֵל. See Ruth 3:13, where Boaz says, אִם־יִגְאָלֵךְ טוֹב יִגְאָל וְאִם־לֹא יַחְפֹּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ אָנֹכִי "if he will marry thee by right of relationship, let him marry thee, but if he will not, I will marry thee;" compare Tob. 3:17.

NIPHAL, pass. of Kal No. 1, *to be redeemed*, of a field and farm, Lev. 25:30; of consecrated things, Lev. 27:20, 27, 28, 33; of a slave, Lev. 25:54; reflex. *to redeem oneself*, ib., verse 49.

Derivatives גְּאוּלִים, גְּאֻלָּה and pr. n. יִגְאָל.

II. **גָּאַל** a word of the later [?] Hebrew, not used in Kal, *to be polluted, impure*, i. q. Chald. גְּעַל, גְּאַל; Ithpe. אִתְגְּעַל to be polluted.

PIEL גֵּאַל *to pollute, to defile*, Mal. 1:7.

PUAL.—(1) *to be polluted;* part. מְגֹאָל *polluted, impure, unclean*, of food, Mal. 1:12.

(2) *declared impure*, i.e. *to be removed*, as a priest from sacred ministry, Ezr. 2:62; Neh. 7:64; compare Syriac ܓܥܠ to cast away, reject, and גְּעַל Hiphil.

NIPHAL נִגְאַל Zeph. 3:1, and נְגֹאֲלוּ Isa. 59:3; Lam. 4:14 (which form is like the passive Conj. VII. in Arabic انفعل), *polluted, defiled, stained.*

HIPHIL, *to pollute, to stain*, as a garment with blood, Isa. 63:3. The form אֶגְאָלְתִּי for הִגְאַלְתִּי imitates the Syriac.

HITHPAEL, *to pollute oneself*, with unclean food, Dan. 1:8. Hence—

גֹּאַל pl. const. גָּאֳלֵי *defilings*, Neh. 13:29.

גְּאֻלָּה f.—(1) the *redemption* of a field and farm, Lev. 25:24; Ruth 4:6; hence—(*a*) *the right of redemption*, more fully מִשְׁפַּט הַגְּאֻלָּה Jer. 32:7, comp. 8 (see בְּכוֹרָה); Lev. 25:29, 31, 48; גְּאֻלַּת עוֹלָם the right of redeeming for ever, Lev. 25:32.—(*b*) followed by a gen. *a field to be redeemed* by any one by right of relationship, Ruth 4:6.—(*c*) *price of redemption*, Lev. 25:26, 51, 52.

(2) *relationship, kindredship* (see root I, 3). Eze. 11:15, אַנְשֵׁי גְאֻלָּתֶךָ *thy kindred.*

גַּב with suffix גַּבִּי, pl. גַּבִּים and גַּבּוֹת (see No. 5, 6) from the root גָּבַב No. 1, pr. *something gibbous, something curved like an arch or a bow.*

(1) *the back* of animals, Eze. 10:12; and of men, Ps. 129:3, עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים "the plowers plowed upon my back," i. e. they cut my back with stripes as the ground is cut with a plough.

(2) *back, boss of a shield* (comp. Arab. جوب shield, and French *bouclier* from *boucle*). Job 15:26, it is said proverbially, יָרוּץ אֵלָיו . . . בַּעֲבִי גַּבֵּי מָגִנָּיו "he rushes upon him . . . with thick bosses of shields," a metaphor taken from soldiers, who join their shields closely together like a testudo, and so make an onset. Comp. Schult. ad loc. cit.; Har. Cons. xxiii. p. 231; xl. 454, ed. de Sacy. Hence—

(3) *bulwark, fortress*, Job 13:12, גַּבֵּי חֹמֶר גַּבֵּיכֶם "fortresses of clay (are) your fortresses." This is to be understood of the weak and feeble arguments with which the adversaries are defending themselves (comp. Isa. 41:21). So Arab. ظهر back for bulwark.

(4) *a vaulted house, a vault*, specially used of a brothel or chamber, where harlots prostituted themselves (like the Lat. *fornix*, Juven. iii. 156), Eze. 16:24, 31, 39. LXX. *οἴκημα πορνικόν, πορνεῖον*.

(5) *rim, circumference* of wheels. Plur. גַּבִּים 1 Ki. 7:33; גַּבּוֹת Eze. 1:18.

(6) *the eyebrow*, as if the bow of the eye. Pl. גַּבּוֹת Lev. 14:9. Arab. جَبَّة the bone above which the eyebrow grows.

(7) *back*, i. e. surface *of the altar*. Eze. 43:13. LXX. *τὸ ὕψος τοῦ θυσιαστηρίου*. So the Gr. *νῶτος* used of the surface of the sea, land, &c. Equivalent to this is גַּג הַמִּזְבֵּחַ Ex. 30:3; 37:26; so that it may be doubted whether it should not be so read.

גַּב Ch. i. q. Heb. *back*, pl. *backs*, for sing. like the Gr. *τὰ νῶτα*. Dan. 7:6 כתיב, "and that beast had four wings עַל גַּבַּהּ on its back." גַּבַּהּ קרי. LXX. *ἐπάνω αὐτῆς*. Theod. *ὑπεράνω αὐτῆς*. Vulg. *super ea*.

גֵּב pl. גֵּבִים 2 Ki. 25:12 כתיב; see the root גּוּב No. 3.

I. **גֵּב** m. (1) *a board*, so called from the idea of cutting. Pl. גֵּבִים 1 Ki. 6:9.

(2) *a well*. Pl. גֵּבִים Jer. 14:3. Root גּוּב.

II. **גֵּב** (for גֹּבֶה from the root גָּבָה) *a locust*. Pl. גֵּבִים Isa. 33:4. LXX. *ἀκρίδες*.

גֹּב Ch. emph. גֻּבָּא *a den*, where lions were kept, Dan. 6:8, seq. In Targ. for the Hebrew בּוֹר, Syriac ܓܘܒܐ, ܓܘܒܐ, Arabic جُبّ, Æthiopic ጕብ: id. [Root גּוּב.]

גֹּב & **גּוֹב** ("pit, cistern"), [*Gob*], pr. n. of a place otherwise unknown, 2 Sa. 21:18, 19, for which there is in the parallel place, 1 Ch. 20:4, גֶּזֶר.

גָּבָא an unused root, i.q. Arab. جبا ult. Waw and Ye, *to gather together*, specially water into a reservoir, *to collect* tribute, جبا IV. *to gather together, to collect*. Hence—

גֶּבֶא m.—(1) *a reservoir for water, a cistern.* Isa. 30:14. Vulg. *fovea*.

(2) *a marsh, a pool*, Eze. 47:11.

גָּבַב has a double power; the one proper, the other derived. The proper is—

(1) *to be curved, hollow*, like an arch or vault, whence גַּב something gibbous; this sense is widely extended in the kindred roots, as גָּוָה, גָּוָו, whence גֵּו, גַּו; גָּפַף, whence גַּף; גּוּף, whence גּוּפָה; also כָּפַף (where see more) and כִּפָּה; קָבַב, قاب, and also חָקַף. To this answer *gibbus*, Giebel, Gipfel. Also the roots גָּבַע, גָּבַן, גָּבַח, גָּבָה.

(2) The other is borrowed from גּוּב, יָגַב *to cut, to dig;* Arab. جَبَّ to cut, to cut out; comp. جاب Med. Waw and Ye id. and Conj. VIII. to dig a well. Whence Ch. גֹּב a well.

גָּבָה an unused root, i. q. Arab. جبا *to go out from the earth*, as a serpent from its hiding place; hence جاب for جابي locusts, so called as issuing from the earth when hatched; comp. Æth. አንበጣ: a very large locust, from نبط to emerge from the water, comp. Plin. xi. 29, § 35. Bochart, Hieroz. ii. p. 443. Hence גֵּב No. II, גּוֹב.

גָּבַהּ inf. גְּבֹהַּ, once גָּבְהָה Zeph. 3:11 fut. יִגְבַּהּ, 3 pl. fem. irregularly תִּגְבְּהֶינָה Eze. 16:50

(1) TO BE HIGH (comp. under the root גָּבַב No. 1); of a tree, Eze. 19:11; of heaven, Ps. 103:11; of a tall man, 1 Sa. 10:23.

(2) *to be exalted, elevated* to a greater degree of dignity and honour, Isa. 52:13; Job 36:7.

(3) גָּבַהּ לִבּוֹ (*a*) in a good sense, *to take courage*, 2 Ch. 17:6; וַיִּגְבַּהּ לִבּוֹ בְּדַרְכֵי יְהוָֹה "and he took courage in the ways of Jehovah."—(*b*) in a bad sense, *to lift up itself* (the heart) *in pride or arrogance, to be proud*, Ps. 131:1; Pro. 18:12; 2 Ch. 26:16. Hence used of the person himself—

(4) *to be proud, arrogant*, Isa. 3:16; Jer. 13:15.

HIPHIL הִגְבִּיהַּ *to make high, to exalt*, Eze. 17:24; 21:31. Prov. 17:19, מַגְבִּיהַּ פִּתְחוֹ "who makes his gate more lofty." Jer. 49:16, כִּי־תַגְבִּיהַּ כַּנֶּשֶׁר קִנֶּךָ "although thou make thy nest high like the eagle," i.e. thou constructest thy fortresses on the tops of rocks; comp. Obad. 4, where it is without קִנֶּךָ. Followed by an inf. adv. Ps. 113:5, הַמַּגְבִּיהִי לָשָׁבֶת "who dwelleth on high." Job 5:7, יַגְבִּיהוּ עוּף "they fly on high." Without עוּף id. Job 39:27; followed by a finite verb, Isa. 7:11.

Derivatives follow, except pr.n. יָגְבְּהָה.

גָּבַהּ i.q. גָּבֹהַּ adj. *lofty, high*, only in constr. גְּבַהּ עֵינַיִם Ps. 101:5; גְּבַהּ לֵב Pro. 16:5; גְּבַהּ רוּחַ Ecc. 7:8, of one who is proud.

גָּבֹהַּ rarely גָּבוֹהַּ Ps. 138:6, adj.; constr. גְּבֹהַּ 1 Sa. 16:7 (compare גְּבַהּ), f. גְּבֹהָה.

(1) *high, lofty*, of a tree, Eze. 17:24; a tower, Isa. 2:15; mountain, Gen. 7:19; Isa. 57:7; stature of a man, 1 Sa. 9:2; *powerful*, Ecc. 5:7; subst. *that which is high*, i.q. *height, tallness*, 1 Sam. 16:7.

(2) *proud, arrogant*, Isa. 5:15; 1 Sa. 2:3.

גֹּבַהּ m. with suff. גָּבְהוֹ,—(1) *height*, of trees, buildings, etc., Eze. 1:18; 40:42; 1 Sam. 17:4; Amos 2:9; Job 22:12, הֲלֹא־אֱלוֹהַּ גֹּבַהּ שָׁמָיִם "is not God in the height of heaven?" Pl. constr. Job 11:8, גָּבְהֵי שָׁמַיִם מַה־תִּפְעָל "the heights of heaven (are those deep things of the divine wisdom); what wilt thou do?"

(2) *majesty, magnificence*, Jer. 40:10.

(3) *pride, arrogance*, Jer. 48:29; more fully גֹּבַהּ לֵב 2 Ch. 26:16; גֹּבַהּ רוּחַ Pro. 16:18; and גֹּבַהּ אַף Ps. 10:4; which last phrase is very frequent in Arabic, see Thes. p. 257.

גַּבְהוּת f. *pride*, Isa. 2:11, 17.

גְּבוּל with suff. גְּבֻלִי, גְּבוּלִי; pl. גְּבוּלִים m.

(1) *boundary, limit* of a field, and of a region, (pr. the cord by which the limit is measured out from the root גָּבַל No. 1) Deu. 19:14; 27:17; Pro. 22:28; Jud. 11:18; גְּבוּל יָם the western boundary, Nu. 34:3, 6. Used of the boundary of the sea, Ps. 104:9. As to the phrase וּגְבוּל Num. 35:6; Deut. 3:16, 17, etc., see under Vav copulative.

(2) *the space included within certain borders, limits, territory* (Gebiet), Gen. 10:19; גְּבוּל הַכְּנַעֲנִי "the limits of the Canaanites." כָּל־גְּבוּל מִצְרַיִם "the whole extent of Egypt," Ex. 10:14, 19; כָּל־גְּבוּל יִשְׂרָאֵל 1 Sa. 11:3, 7; גְּבוּל בְּנֵי עַמּוֹן Nu. 21:24, etc. Pl. *bounds, territories*, Jer. 15:13; Isa. 60:18; 2 Ki. 15:16; Eze. 27:4; "in the midst of the sea are thy bounds," (of Tyre).

(3) *edge* (of the altar), Eze. 43:13, 17.

גְּבוּלָה f. *border, margin*, Isa. 28:25, וְכֻסֶּמֶת גְּבֻלָתוֹ "and spelt in the margin of it," (the field). Pl. גְּבֻלוֹת boundaries, limits, as of a field, Job. 24:2; of regions, Nu. 34:2, 12; of peoples, Deu. 32:8.

גִּבֹּר, גִּבּוֹר adj. [root גָּבַר].—(1) *strong, mighty, impetuous*, used of a hunter, Gen. 10:9; commonly of an impetuous soldier, a hero, 2 Sa. 17:10; Ps. 33:16; 45:4; מֶלֶךְ גִּבּוֹר "a mighty king" (Alexander the Great), Dan. 11:3. אֵל גִּבּוֹר a mighty hero. [*The mighty God:* Christ is spoken of.] Isa. 9:5; 10:21; comp. Eze. 32:11. Gen. 6:4, הֵמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם "these are the heroes, those who were famous of old;" Pro. 30:30, "the lion is a hero among beasts;" also used of a soldier generally, Jer. 51:30; Ps. 120:4; 127:4; גִּבּוֹר חַיִל "a mighty warrior," Jud. 6:12; 11:1; 1 Sa. 9:1; pl. גִּבּוֹרֵי חַיִל 2 Ki. 15:20; and גִּבּוֹרֵי חֲיָלִים 1 Ch. 7:5; 11:40. Used of God, Ps. 24:8, יְהוָֹה עִזּוּז וְגִבּוֹר יְהוָֹה גִּבּוֹר מִלְחָמָה "Jehovah (is) strong and mighty, Jehovah (is) mighty in battle." Deu. 10:17; Jer. 32:18; Neh. 9:32. In mockery, Isa. 5:22, הוֹי גִּבּוֹרִים לִשְׁתּוֹת יָיִן אַנְשֵׁי־חַיִל לִמְסֹךְ שֵׁכָר "woe to those who are heroes in drinking wine, who are mighty in mingling strong drink." Compare my remarks on Isa. 28:1. It is also referred to *energy, ability*, in performing things, גִּבּוֹר חַיִל a man strong in ability (thätiger, tüchtiger Mann), 1 Ki. 11:28; Neh. 11:14; to *wealth*, גִּבּוֹר חַיִל "mighty in wealth" (vermögend), Ruth 2:1; 1 Sa. 9:1; 2 Ki. 15:20; *to power*, Gen. 10:8. Hence—

(2) *a chief, a military leader*, Isa. 3:2, גִּבּוֹר וְאִישׁ מִלְחָמָה "the commander of soldiers and the soldier;" compare Eze. 39:20. So also apparently, we should understand those who are called גִּבֹּרֵי דָוִד 2 Sa. 23:8; 1 Ki. 1:8; 1 Ch. 11:26; 29:24. Used generally of a chief, 1 Ch. 9:26, גִּבּוֹרֵי הַשֹּׁעֲרִים "the chiefs of the porters." It is rarely—

(3) in a bad sense, ***proud, a tyrant***, Ps. 52:3; like the Arab. جَبَّار.

גְּבוּרָה f. (from the root גָּבַר)—(1) ***strength***, Ecc. 9:16, טוֹבָה חָכְמָה מִגְּבוּרָה "wisdom is better than **strength**;" 10:17, "Happy land!... whose princes eat in due season, בִּגְבוּרָה וְלֹא בַשְּׁתִי for **strength** (to strengthen the body), not for drunkenness." Pl. Ps. 90:10, "we live seventy years, וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה and if by reason of **strength** eighty years;" Job 4:4. Specially—

(2) ***fortitude, military virtue***, Jud. 8:21; Isa. 36:5. It is also applied to the horse, Job 39:19; it is once applied to the strong and intrepid soul of a prophet, Mic. 3:8. Sometimes in concr. for mighty deeds, 1 Ki. 15:23, "and the rest of the things done by Asa, וְכָל־גְּבוּרָתוֹ וְכָל־אֲשֶׁר עָשָׂה and his **mighty** deeds and all that he did," etc.; 16:27; 22:46; ["concr."] also for גִּבּוֹרִים strong men, heroes, Isa. 3:25.

(3) ***power***, Isa. 30:15; especially of God, Ps. 21:14; 54:3; 66:7; 71:18; 89:14. Pl. גְּבוּרוֹת יְהוָֹה "**mighty** deeds of God," Deu. 3:24; Ps. 106:2; Job 26:14.

(4) ***victory***, Ex. 32:18; compare the verb, chap. 17:11.

גְּבוּרָה Ch. emph. גְּבוּרְתָּא ***power, might***, of God, Dan. 2:20.

גָּבַח i. q. גָּבַהּ *to be* ***high***, but specially used of ***stature***, and of *the* ***forehead***, Ch. גִּבִּיחַ a man who is too tall, Arabic أَجْبَه having a tall forehead, جَبْهَة forehead. Hence—

גִּבֵּחַ m. adj. *one who has too* ***high*** *a* ***forehead***, (nouns of the form קִטֵּל indicating some defect of body), hence ***bald on the front part of the head, forehead-bald***, Lev. 13:41. LXX. ἀναφάλαντος. Opp. to קֵרֵחַ i. e. bald on back of the head.

גַּבַּחַת f. ***baldness*** *on the front part of the head*, Lev. 13:42, 43. It is applied to *a* ***bald*** or ***bare place*** on the *outer* or right *side* of garments and clothes, Lev. 13:55. Opp. to קָרַחַת baldness of the back of the head, and of the back part of cloths.

גַּבַּי i.q. Syr. ܓܒܝܐ ("an **exactor of tribute**"), [***Gabbai***], pr. n. of a man, Neh. 11:8.

גֵּבִים ("**cisterns**," Jer. 14:3, or "**locusts**," Isa. 33:4), [***Gebim***], pr. n. of a small town not far from Jerusalem, towards the north, Isa. 10:31.

גְּבִינָה f. ***curdled milk, cheese***, Job 10:10; from the root גָּבַן No. 3. Arab. جبن IV. to curdle as milk; V. to be curdled, جُبْن, جُبُن, Æth. ግብነት፡ Syr. ܓܒܬܐ cheese.

גָּבִיעַ m. (from the root גָּבַע).—(1) *a* ***cup, bowl***, Gen. 44:2, seq.; *a* ***large bowl*** of wine, Jer. 35:5, distinguished from כֹּסוֹת the smaller cups into which the wine was poured from this.

(2) *calix of* ***flowers***, in the ornaments of the holy candlestick. Ex. 25:31, seq.; 37:17, 19, compare Arab. قَبِيعَة calix of flowers; Heb. קֻבַּעַת cup, bowl.

גְּבִיר m. ***lord***, so called from the idea of power, found twice, Gen. 27:29, 37. Root גָּבַר.

גְּבִירָה f. ***lady, mistress***, everywhere used of a *queen*, specially of the wife of a king, 1 Ki. 11:19; 2 Ki. 10:13; of the mother of a king, 1 Ki. 15:13; 2 Ch. 15:16.

גָּבִישׁ (from גָּבַשׁ) pr. *ice* (see אֶלְגָּבִישׁ); trop. used for ***crystal***, which is like ice, and was in fact regarded as ice (Plin. H. N. xxxvii. 2), compare Gr. κρύσταλλος, and Æth. አብን፡ በረድ፡ hailstone and crystal. It occurs once, Job 28:18.

גָּבַל—(1) TO TWIST, TO TWIST TOGETHER, TO WREATHE as a rope (kindred to כָּבַל, חָבַל, compare also جَمْل a rope), hence מִגְבָּלָה, גַּבְלוּת wreathen work, and גְּבוּל prop. a line by which boundaries were measured, then used of the *boundary* itself (compare *finis* and *funis*, Engl. *line*, both cord and boundary), and from the signification of limit, جَبَل a mountain, a chain of mountains, as being the natural limit of regions, comp. ὄρος and ὅρος, and Heb. גְּבָל, גֶּבַל. Denominative from גְּבוּל is—

(2) *to* ***bound***, *to* ***limit***—(*a*) used of the boundary itself. Josh. 18:20, וְהַיַּרְדֵּן יִגְבֹּל־אֹתוֹ "and Jordan was its **border**."—(*b*) with an acc. of the boundary, ***to set, to determine***. Deut. 19:14, "Remove not the boundaries of thy neighbour אֲשֶׁר גָּבְלוּ רִאשֹׁנִים which those of old have **set**."

(3) Followed by בְּ *to* ***border upon***, *to be* ***adjacent to***, Zec. 9:2.

HIPHIL, *to set* ***bounds*** *to any thing, to limit*. Ex. 19:23, הַגְבֵּל אֶת־הָהָר "**set bounds** round the mountain;" Ex. 19:12, וְהִגְבַּלְתָּ אֶת־הָעָם "**and set bounds** to the people."

Derivatives, see Kal No. 1.

גְּבַל (i.q. جَبَلٌ "mountain" ["see the root גָּבַל No. 1."]), [*Gebal*], pr.n. of a city of the Phœnicians, between Tripoli and Berytus, situated not far from the sea, in *a lofty place* (Strabo xvi. p. 755, Casaub.), whose inhabitants were skilful as sailors (Eze. 27:9) and as architects (1 Ki. 5:32). It was called by the Greeks, Βύβλος (see Strabo, Ptol., Steph. Byz.), rarely Βίβλος, by the Arabs to this day جُبَيْلَة, and dimin. جُبَيْل ,جِبِيل, i.e. little mountain. Gent. n. גִּבְלִי [*Giblites, stone-squarers*], pl. גִּבְלִים 1 Ki. 5:32.

גְּבָל m. ("mountain"), [*Gebal*], Ps. 83:8, *Gebalene*, pr.n. of a mountainous region inhabited by the Edomites, extending southward from the Dead Sea to Petra, now called جبال *Jebâl*, Judith 3:1 (Lat. Vers.); in the historians of the crusades, *Syria Sobal;* by Josephus, Eusebius, Steph. Byz., Γοβολῖτις, Γεβαληνή, Γάβαλα.

גְּבֻל see גְּבוּל.

גַּבְלוּת f. *wreathen work*, like a rope twisted and wreathed; see the root Kal No. 1. Ex. 28:22, "and thou shalt make for the breastplate, שַׁרְשׁוֹת גַּבְלֻת מַעֲשֵׂה עֲבֹת זָהָב טָהוֹר wreathen chains, with twisted work of pure gold." Well rendered by the LXX. κροσσοὺς συμπεπλεγμένους, Ex. 39:15. As to the same thing, Ex. 28:14, "and two chains of pure gold, מִגְבָּלֹת תַּעֲשֶׂה אֹתָם מַעֲשֵׂה עֲבֹת wreathen thou shalt make them, of twisted work." LXX. καταμεμιγμένα (ἐν ἄνθεσι). If I understand this, small chains are meant, made of double threads of gold, twisted like a rope, schnurenförmige Kettchen, Goldschnur, and מַעֲשֵׂה עֲבֹת specifies it more accurately, by epexegesis.

גָּבַן—(1) [an unused root] *to be curved, gibbous* (see under גָּבַב No. 1), of the body (see גִּבֵּן), of a mountain (see גַּבְנֻנִּים), of the eyebrow curved as a bow (Syr. and Ch. גְּבִינָא).

(2) it is applied to the body when *horror-stricken*, and *contracting* itself (zusammenfahren), جَبُنَ and جَبَّنَ to be timid, cowardly, act. to terrify.

(3) used of milk which curdles (Germ. die Milch fährt zusammen, die Milch erschrickt, for die Milch gerinnt), whence גְּבִינָה curdled milk, cheese.

גִּבֵּן m. adj. *gibbous, hump-backed*, Lev. 21:20; see the root גָּבַן No. 1.

גַּבְנֻנִּים m. pl. *summits*, as if humps of a mountain; Psal. 68:16, הַר־גַּבְנֻנִּים הַר־בָּשָׁן "a mountain of summits, the mountain of Bashan;" and verse 17, by apposition, הָרִים גַּבְנֻנִּים "mountains (which are) summits," i.e. abound in summits. (Compare Talm. גַּבְנוּנִית head summit, Syriac ܓܒܝܢܐ summit of a mountain, eyebrow, Arab. جَبَّانَة rough and uneven country (prop. abounding with humps), a cemetry, so called from the sepulchral mounds.

גָּבַע a root not used as a verb, kindred to the roots גָּבַב (which see), גָּבַה ,גָּבַח etc., having the sense of *elevation*, like a mountain or hill; specially, round like a cup or the head (see מִגְבָּעָה ,גִּבְעֹל ,גָּבִיעַ); compare قُبّ head (prince), κεφαλή, *caput*, *capo*, all of which come from the same primary stock.

[Derivatives, the following words, also גָּבִיעַ ,מִגְבָּעָה.]

גֶּבַע ("hill"), [*Geba, Gibeah, Gaba*], pr.n. of a Levitical city in the tribe of Benjamin (Josh. 18:24; 21:17), situated on the northern limits of the kingdom of Judah (2 Kings 23:8; Zec. 14:10); more fully גֶּבַע בִּנְיָמִין 1 Sa. 13:16.

גִּבְעָא ("hill"), [*Gibea*], pr. n. m., 1 Ch. 2:49.

גִּבְעָה pl. גְּבָעוֹת f.—(1) *a hill*, 2 Sa. 2:25; Isa. 40:12; 41:15; Cant. 2:8, etc.; גִּבְעֹת עוֹלָם the ancient hills, the same from the creation of the world to this day, Gen. 49:26; Job 15:7, לִפְנֵי גְבָעוֹת חוֹלָלְתָּ "wast thou born before the hills?" Pro. 8:25; גִּבְעַת יְהוָה "the hill of Jehovah," Zion, Eze. 34:26; compare Isa. 31:4. Many of the hills of Palestine were designated by proper names (אַמָּה ,גָּרֵב ,חֲכִילָה), in other places the name of hill is applied—

(2) To *a town situated on a hill* (compare *dunum* in the ancient cities of Germany, Gaul, and Britain, which in Celtic signifies *a hill* [rather *a fortress*], *Augustodunum, Cæsarodunum, Lugdunum*, etc.), [*Gibeah, the hill*], as—(*a*) גִּבְעַת בִּנְיָמִין 1 Sa. 13:15; גִּ׳ בְּנֵי בִנְיָמִין 2 Sa. 23:29, "Gibeah of the Benjamites;" also גִּבְעַת שָׁאוּל 1 Sa. 11:4; גִּבְעַת הָאֱלֹהִים 1 Sa. 10:5; compare 10, κατ' ἐξοχὴν הַגִּבְעָה Hos. 5:8; 9:9; 10:9; and גִּבְעָה 1 Sa. 10:26, etc., a town of the Benjamites where Saul was born, infamous for an outrage of the inhabitants (Jud. 19:12, seq.; 20:4, seq.), but equally with Bethel reckoned among the ancient sanctuaries of Palestine [???] (1 Sa. 10:5, 6). Gent. n. גִּבְעָתִי 1 Ch. 12:3. [This town is now prob. called Jeba' جبع, Rob. ii. 114.]—(*b*) גִּבְעַת פִּינְחָס (hill of Phinehas) in Mount Ephraim, Josh. 24:33.—(*c*) גִּבְעָה a town in the tribe of Judah, Josh. 15:57.

גִּבְעוֹן ("pertaining to a hill," i. e. built on a hill), *Gibeon*, a great town of the Hivites (Josh. 10:2; 11:19), afterwards of the Benjamites (Josh. 18:25; 21:17), to be distinguished from the neighbouring towns Geba (גֶּבַע) and Gibeah (גִּבְעָה), and situated to the north [or rather *west*] of both. In the reigns of David and Solomon the holy tabernacle was there (1 Ki. 3:4, 5; 9:2). Gent. n. גִּבְעֹנִי 2 Sa. 21:1, seq. [now prob. el-Jîb الجيب Rob. ii. 137].

גִּבְעֹל quadril. m. *calix, corolla, of flowers* (Blüthenknospe), i. q. גָּבִיעַ *calix*, with ל added at the end, which sometimes appears to have a diminutive force; compare חַרְגֹּל, כַּרְמֶל (from חָרַג). Once used of flax, Ex. 9:31, "for the barley was in the ear וְהַפִּשְׁתָּה גִּבְעֹל and the flax in the corolla," i.e. the flax had the corollas of flowers. It is also used in the Mishnah in speaking of the *corollas of flowers* on the top of the stalks of hyssop, which almost look like ears (of corn), Para xi. § 7, 9, xii. § 2, 3, where the more learned of the Hebrews have long ago interpreted it rightly (see farther remarks in Thes. p. 261). The signification of *stalk* has been incorrectly attributed to this word in the Mishnah (after Buxtorf) by A. Th. Hartmann (Supplem. ad Lex. Nostr. ex Mischna, p. 10).

גִּבְעַת ("hill"), a town of the tribe of Judah, Josh. 18:28 [see גִּבְעָה *c*].

גָּבַר & **גָּבֵר** 2 Sa. 1:23; fut. יִגְבַּר TO BE STRONG, TO PREVAIL. (The primary power is that of *binding*, kindred to גָּבַל, like جَبَرَ I., VII., VIII., to bind up anything broken, to make firm; this signification is applied to power and strength, as Conj. V., *to be strong, strengthened;* Syr. ܐܶܬܓܰܒܰܪ, ܐܶܬܓܰܢܒܰܪ to show oneself strong; Æth. ገብረ: to work, to make, which appears to be derived from power and strength. A cognate root is כָּבַר, كَبُرَ.) Const. abs. of an enemy prevailing, Ex. 17:11; of waters prevailing, Gen. 7:18, 19, 20, 24; of wealth, Job 21:7; followed by מִן *to be stronger than* any one, 2 Sa. 1:23; also followed by עַל Gen. 49:26.

PIEL, *to make strong, robust, to strengthen;* Zec. 10:6, 12; Ecc. 10:10, חֲיָלִים יְגַבֵּר "to exert one's strength."

HIPHIL.—(1) *to make strong, firm, to confirm;* Dan. 9:27, הִגְבִּיר בְּרִית לָרַבִּים "he shall confirm a covenant with many."

(2) intrans. *to prevail* (prop. to put forth strength; compare synn. הֶחֱזִיק, הֶאֱמִיץ and Lat. *robur facere*, Hirt. Bell. Afr. 85; Ital. *far forze*); Ps. 12:5, לִלְשֹׁנֵנוּ נַגְבִּיר "with our tongue will we prevail" (compare Isa. 28:15).

HITHPAEL—(1) *to show oneself strong*, followed by עַל Isa. 42:13.

(2) *to be proud, insolent, ὑβρίζειν*, Job 36:9; followed by אֶל against any one, ib. 15:25. Arab. V. to be proud, contumacious, جَبَّار proud, contumacious.

[Derivatives, the following words, also גְּבוּרָה, גִּבּוֹר, Ch. גְּבִיר and גְּבִירָה.]

גֶּבֶר pl. גְּבָרִים m.—(1) *a man, vir*, so called from strength, i. q. אִישׁ, a word with few exceptions (Deu. 22:5; 1 Ch. 24:4; 26:12; compare לַגְּבָרִים), found only in poetry; in the Aramæan (גְּבַר, ܓܒܪܐ, ܓܰܒܪܳܐ) it is very widely used. Ps. 34:9, אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ "blessed is the man who trusteth in him;" Ps. 52:9; 94:12, etc.; לַגְּבָרִים ,לִגְבָרִים man by man, Josh. 7:14, 17; 1 Ch. 23:3. Specially—(*a*) opp. to a woman, *a male*, Deu. 22:5; Jer. 30:6; 31:22; and even used of *male offspring* newly born; Job 3:3, "the night which said הֹרָה גָבֶר a male is conceived;" compare אִישׁ 1, *a*.—(*b*) opp. to wife, *a husband*, Prov. 6:34. Sometimes—(*c*) it denotes *the strength of a man*, Isa. 22:17, "behold Jehovah will cast thee טַלְטֵלָה גָּבֶר with the casting of a man," i. e. with a strong, most violent propulsion; Job 38:3; 40:7; Ps. 88:5; comp. אִישׁ 1, *d*.—(*d*) *man, homo*, opp. to God; compare אִישׁ 1, *e*, Job 4:17; 10:5; 14:10, 14.—(*e*) *a soldier* (compare אִישׁ 1, *l*), Jud. 5:30; compare Jer. 41:16, גְּבָרִים אַנְשֵׁי מִלְחָמָה.

(2) i. q. אִישׁ No. 4, *every one, each.* Joel 2:8, גֶּבֶר בִּמְסִלָּתוֹ יֵלֵכוּן "each one shall go on in his own way." Lam. 3:39 (in the second hemistich).

(3) [*Geber*], pr. n. m. 1 Ki. 4:19; comp. 13.

גְּבַר i. q. גֶּבֶר *a man*, in the Chaldee form, Ps. 18:26; in the parallel place, 2 Sa. 22:26, there is גִּבּוֹר.

גְּבַר Ch. id. *a man*, Dan. 2:25; 5:11. Pl. גֻּבְרִין, גֻּבְרַיָּא (as if from גֻּבְרָא) *men*, Dan. 3:8, seq.; 6:6, seq.; etc.

גִּבָּר Ch. i. q. גִּבּוֹר pl. const. גִּבָּרֵי m. *a hero, a soldier*, Daniel 3:20. Also, Ezra 2:20 [*Gibbar*], apparently as the name of a town, for גִּבְעוֹן, compare Neh. 7:25.

גַּבְרִיאֵל ("man of God"), *Gabriel*, one of the highest angels, Dan. 8:16; 9:21, comp. Luke 1 19.

גְּבֶרֶת with suff. גְּבִרְתִּי (from the masc. גְּבִיר, for גְּבִירָה), f. *lady, mistress*, opp. to handmaid, Gen

16:4, 8, 9; 2 Ki. 5:3; Prov. 30:23. גְּבֶרֶת מַמְלָכוֹת the lady of kingdoms, Isa. 47:5, 7.

גָּבַשׁ a root not used as a verb, i.q. Arab. جبس to *congeal, to freeze* with cold; whence جمس גָּבִישׁ and אֶלְגָּבִישׁ. [Also, pr. n. מַגְבִּישׁ.]

גִּבְּתוֹן ("a lofty place," "an acclivity," compare Chald. גִּבְּתָא), [*Gibbethon*], pr. n. of a town of the Philistines, situated in the tribe of Dan, Josh. 19:44; 21:23; 1 Ki. 15:27; called by Eusebius, Γαβαθὼν τῶν Ἀλλοφύλων, by Josephus, Γαβαθώ.

גָּג const. גַּג with suff. גַּגּוֹ, with ה parag. גַּגָּה Josh. 2:6; pl. גַּגּוֹת m.

(1) THE ROOF of a house, flat, as is usual in the East, Josh. 2:6, 8; 1 Sa. 9:25, 26; Prov. 21:9, etc. Used of the roof of a tower, Jud. 9:51; of a temple, Jud. 16:27.

(2) *the surface of the altar*, Ex. 30:3; 37:26.—Some derive it from جَحَّ *to spread out*, but this root originates in an error of Golius and Castell, who wrote جَحَّ for جَحَّ to spread out, see the Kamûs, p. 269; Calc. comp. page 223. I suppose, however, that גָּגַג had nearly the same meaning as גָּחַח, جَحَّ, whence جَحّ a plain, the plain surface of any thing; comp. سَطْح a roof, from سَطَحَ to spread out.

["Note. The suggestion of Redslob is not improbable, that גָּג may be for גְּגַג גַּגְגְ, and this from גְּגַּגְ; as שַׂרְשָׁה from שַׂרְשֶׁרָה; כרך, كَرك, from כִּרְכֵּר; Γολγοθᾶ, Arab. جلجة, from גֻּלְגֹּלֶת."]

גַּד m.—(1) *coriander* seed, so called from its furrowed and striped grains; see the root גָּדַד No. 1, Ex. 16:31; Nu. 11:7; LXX., Vulg. κόριον, κορίανον, *coriandrum;* and so the other Eastern interpreters, except Ch., Sam.; and similar to this was the Punic usage, of which Dioscorides says (iii. 64), Αἰγύπτιοι ὄχιον, Ἄφροι (i. e. Pœni) Γοίδ.

(2) i.q. גָּד No. 1, *fortune;* with art., specially *the divinity of Fortune*, worshipped by the Babylonians and by the Jews exiled among them; elsewhere called Baal (see בֵּל, בַּעַל), i.e. the planet Jupiter, regarded in all the East as the giver of good fortune (السعد الاكبر the greater good fortune). Isa. 65:11. In the other hemistich, there is mentioned מְנִי, prob. the planet Venus, called in the East, the lesser good fortune; see under this word. I have treated of these religions at greater length on Isa. vol. ii. p. 283, seq. 335, seq. Well rendered by the LXX. Τύχη. Vulg. *Fortuna.* Compare בַּעַל גָּד page CXXXI, B.

גָּד m.—(1) *fortune*, i. q. גַּד No. 2; compare the root No. 3. (Arab. جَدّ and Syr. ܓܕܐ id. جَدّ to be fortunate, rich; جديد fortunate.) Gen. 30:11. בְּגָד, כתיב. LXX. ἐν τύχῃ. Vulg. *feliciter*, sc. this happens to me. בָּא גָד, קרי "fortune has come."

(2) *Gad*, pr. n.—(*a*) of a son of Jacob, taking his name from good fortune (Gen. 30:11); although, Gen. 49:19, allusion is made to another signification of it. [The Scripture account *must* be the correct one.] He was the ancestor of the tribe of the same name, whose limits are described in the mountains of Gilead (Deut. 3:12, 16), between Manasseh and Reuben, Josh. 13:24—28; compare Nu. 32:34, 35, 36; Eze. 48:27, 28. נַחַל הַגָּד "the stream of Gad," i.e. Jabbok (not Arnon), 2 Sa. 24:5. Gent. noun is גָּדִי (different from גַּדִּי), mostly collect. הַגָּדִי Gadites, Deu. 3:12; Josh. 22:1.—(*b*) a prophet who flourished in the time of David, 1 Sa. 22:5; 2 Sa. 24:11, seq.

גְּדָבְרִין Ch. see below גִּזְבָּר.

גִּדְגַּד quadril. Æthiop. *guadguada*, to beat, to thunder. Hence—

גִּדְגָּד (perhaps, "thunder"), [*Gidgad*], pr. n. whence חֹר הַגִּדְגָּד Nu. 33:32, name of a station of the Israelites, i.q. גֻּדְגֹּד Deu. 10:7.

גָּדַד fut. יָגֹד—(1) TO CUT INTO, TO CUT; Arab. جَدّ to prune a vine, to cut cloth from the loom. Compare Ch. גְּדַד. (Kindred roots are גָּדַע, גָּדָה. This signification of cutting, hewing, belongs to the syllable גד in common with the sibilated גז, see גָּזַז, from which it springs, by taking the sibilant away: both of these are softened forms from the harsher syllables קץ, קשׁ, כס, חץ, חז, and (with the sibilant taken away) קט, קד, חט, חד; in all of which there is the power of cutting: see the roots חָדַד, קָדַד, חָצַץ, קָצַץ, גָּזַז. In the Indo-Germanic languages, compare *cædo, scindo*, σχίζω for σχίδω, Pers. چيدن to cleave, خودن i.q Engl. to *cut.*) From the idea of cutting is—

(2) *to penetrate, to break in upon*, i. q. גּוּד. Ps. 94:21, followed by עַל. Hence גְּדוּד and HITHPOEL. From the idea of cutting off, defining, is—

[illegible]

[illegible]

גַּדִּיאֵל ("fortune of God," i.e. sent from God), [*Gaddiel*], pr.n. m. Nu. 13:10.

גְּדִיָּה or גִּדְיָה shore. Pl. גְּדִיוֹתָיו or גִּדְיוֹתָיו 1 Ch. 12:15 כתיב.

גְּדִיָּה f. *a female goat.* Plur. גְּדִיּוֹת Cant. 1:8. Compare גְּדִי.

גָּדִיל only in pl. גְּדִילִים m. *intertwined threads, twisted work,* see the Root No. 1. (Chald. גְּדִילָא thread, cord; Syr. ܓܕܝܠܐ plaited locks; Arab. جديل a rein of plaited thongs). Used—

(1) of the fringes (צִיצִת) which were according to the law to be made on the borders of garments, Deu. 22:12.

(2) *festoons* on the capitals of columns; 1K.7:17.

גָּדִישׁ m. (from the root גָּדַשׁ).—(1) *a heap of sheaves in the field.* Ex. 22:5; Jud. 15:5; Job 5:26. (Syr. Ch. ܓܕܝܫܐ, גְּדִישָׁא id. Arab. especially amongst the Moors جديس, جدس; comp. جدس to heap up.

(2) *a sepulchral heap,* Job 21:32; comp. Arab. جدث sepulchre.

גָּדַל—(1) pr. TO TWIST TOGETHER, TO BIND TOGETHER, like the Arab. جدل to twist, to twine a cord, Ch. גְּדַל, Syr. ܓܕܠ to twist, to twine, whence Heb. גְּדִילִים threads twisted together. This primary power is partly in the cognate languages applied to *wrestling,* whence جادل to wrestle, and Æthiopic ገደለ: to wrestle, to contend;—partly to *strength* and *force,* like other verbs of binding and twisting, חוּל, חָבַל, כָּבַר, קָשַׁר, whence Arabic جدل strength. Hence the intrans. signification which is almost the only one in Hebrew—

(2) *to be* or *become great, to grow,* pret. E, Job 31:18; fut. יִגְדַּל. (A trace of a transitive power is found in the pr. n. גְּדַלְיָה which see.) Gen. 21:8; 25:27; 38:14; Exod. 2:10, 11; Job 31:18, גְּדֵלַנִי כְאָב "the orphan grew up to me as a father," i. e. with me, under my care. The suffix is to be taken as a dative. It is applied to *riches* and *power,* Gen. 26:13, עַד כִּי־גָדַל מְאֹד "until he became very great," i. e. very rich; 24:35; 48:19; 41:40, "only in the throne will I be greater than thou," I will only be above thee in the royal dignity.

(3) *to be greatly valued,* 1 Sa. 26:24 (compare verse 21). Also *to be celebrated with praises,* Ps. 35:27, יִגְדַּל יְהוָה "praised be Jehovah;" 40:17; 70:5; 2 Sa. 7:26.

PIEL גִּדֵּל, in the end of a clause גִּדֵּל (Josh. 4:14; Est. 3:1). ["Compare Lehrg. § 93, n. 1; Heb. Gram. § 51, n. 1."]

(1) *to cause* and *to take care that* any thing *shall grow, and become great,* hence, to nourish, to train, as the hair, Num. 6:5; to nourish plants, trees; used of the rain, Isa. 44:14; Eze. 31:4; to bring up children, 2 Kings 10:6; Isa. 1:2; 23:4. Figuratively, *to make rich and powerful,* Josh. 3:7; Esth. 3:1; 5:11; 10:2; Gen. 12:2.

(2) *to make much of, to value highly,* Job 7:17, "what is man כִּי תְגַדְּלֶנּוּ that thou makest so much of him?" Hence *to praise,* to celebrate, Ps. 69:31; followed by לְ 34:4.

PUAL, pass. of Piel No. 1, *to be brought up, caused to grow.* Part. Ps. 144:12.

HIPHIL.—(1) *to make great,* Gen. 19:19; Isa. 9:2; 28:29; הִגְדִּיל לַעֲשׂוֹת to act nobly, to perform great actions, used of God, Joel 2:21; and without לַעֲשׂוֹת 1 Sa. 12:24; but see below. An ellipsis of another gerund is found, 1 Sam. 20:41, "they both wept, עַד־דָּוִד הִגְדִּיל (followed by לִבְכּוֹת) until David wept most violently." The phrase is taken in a bad sense, הִגְדִּיל פֶּה Obad. 12; הִגְדִּיל בְּפֶה Eze. 35:13, *to speak arrogantly, proudly,* also הִגְדִּיל לַעֲשׂוֹת *to act arrogantly,* Joel, 2:20; and simply הִגְדִּיל Lam. 1:9; Zeph. 2:8; followed by עַל Ps. 35:26; 38:17. Compare גָּבַר Hithpael.

(2) *to make high, to lift up,* Ps. 41:10.

HITHPAEL.—(1) *to shew oneself great* and *powerful,* Eze. 38:23.

(2) *to act arrogantly;* followed by עַל Isa. 10:15; Dan. 11:36, 37.

Derivatives מִגְדָּל, גְּדִילִים, גְּדוּלָּה, גָּדוֹל, and pr. n יִגְדַּלְיָה, מִגְדֹּל, or מִגְדּוֹל. The rest follow immediately.

גָּדֵל m. part. or verbal adj. *growing, growing up,* 1 Sa. 2:26; Gen. 26:13; *great,* Ez. 16:26.

גֹּדֶל with suff. גָּדְלוֹ, once גֻּדְלוֹ Ps. 150:2.

(1) *magnitude, greatness,* Eze. 31:7.

(2) *magnificence, majesty,* as of a king. Eze. 31:2, 18; of God, Deu. 3:24; 5:21.

(3) גֹּדֶל לֵבָב *arrogance, insolence,* Isa. 9:8; 10:12.

גִּדֵּל (perhaps "too great," "giant"), of the form of adjectives expressing bodily defects, as גִּבֵּחַ, קֵרֵחַ, פִּקֵּחַ, etc., [*Giddel*], pr.n. m.—(*a*) Ezr 2:47; Neh. 7:49.—(*b*) Ezr. 2:56; Neh. 7:58.

גָּדֹל see גָּדוֹל.

גְּדִל (the actually occurring form), see [גָּדִיל].

גְּדֻלָּה see גְּדוּלָּה.

גְּדַלְיָה ("whom Jehovah has made great," or strengthened, see the root No. 2), *Gedaliah*, pr. n. —(1) of a governor of the Jews, appointed by Nebuchadnezzar, 2 Ki. 25:22, seq.; Jer. 40:5, seq.; 41:1, seq.; elsewhere גְּדַלְיָהוּ 39:14.—(2) Ezr. 10:18.—(3) Zep. 1:1.

גְּדַלְיָהוּ (id.), [*Gedaliah*], pr.n.—(1) m., Jer. 38:1.—(2) 1 Ch. 25:3, 9.—(3) see גְּדַלְיָה No. 1.

גִּדַּלְתִּי [*Giddalti*], pr.n. of a son of Heman, 1 Ch. 25:4, 29.

גָּדַע fut. יִגְדַּע.—(1) TO CUT, TO CUT DOWN, TO PRUNE, prop. trees (see PUAL), applied also to the slaughter of men, Isa. 10:33; Jud. 21:6. (Arabic جدع to cut off the hand, nose, ears, أجدع mutilated. Kindred is גָּזַע, see more under גָּדַר). Once used of the beard of mourners as cut off, Isa. 15:2, כָּל־זָקָן גְּרוּעָה "every beard cut off," or mutilated. In the place where this is copied, Jer. 48:37, we read, גְּרוּעָה *shorn*, but there is no need to regard this as the true reading in Isaiah, though it is found in 80 MSS.; for Jeremiah, as usual, substitutes for a word in little use another appropriate to the purpose. See my Comment on the passage. Comp. Gesch. d. Hebr. Sprache, p. 37, and above in אֲשִׁישׁ see p LXXXV, A.

(2) *to break* as a rod, Zec. 11:10, 14. *To break* any one's *arm* (said of God), 1 Sa. 2:31; and any one's *horn*, Lam. 2:3 (compare Ps. 75:11), figuratively for *to break* his strength, as also in Arabic.

NIPHAL, *to be cut down*, Isa. 14:12; 22:25; also *to be broken*, of horns, Jer. 48:25; of statues, Eze. 6:6.

PIEL גִּדַּע, with distinct. acc. גִּדֵּעַ *to break*, *to break in pieces*, as bars, bolts, Isa. 45:2; horns, Ps. 75:11; the statues of idols, Deu. 7:5; 12:3.

PUAL, *to be cut down* as a tree, Isa. 9:9.

The Derivatives all follow immediately.

גִּדְעוֹן (perhaps, "cutter down," i.e. brave soldier, comp. Isa. 10:33), [*Gideon*], pr. n. of a judge of Israel, who delivered the people from the Midianitish bondage. Jud. chap. 6—8. LXX. Γεδεών.

גִּדְעֹם ("cutting down"), [*Gidom*], pr. n. of a place in the tribe of Benjamin, Jud. 20:45.

גִּדְעֹנִי (id. of the form יִדְעֹנִי), [*Gideoni*], pr. n. m. Num. 1:11; 2:22.

גָּדַף pr. i. q. Arab. جدف to cut off (compare under גָּדַר), figuratively TO CUT WITH OPPROBRIOUS WORDS. So—

PIEL גִּדֵּף *to reproach*, *to revile*. (Arab. Conj. II. Syr. Pael id.)—(*a*) men (see גִּדּוּפִים), especially—(*b*) God, 2 Ki. 19:6, 22; Isa. 37:6, 23; Ps. 44:17. This may not only be done by words but also in action, when men, by boldly and determinedly sinning, mock God and his law. Num. 15:30; Eze. 20:27.

Derivatives גִּדּוּפִים, גִּדּוּפָה.

גָּדַר TO SURROUND WITH A FENCE, HEDGE, WALL, hence *to erect a wall*. (Arab. جدر id. The primary sense is that of surrounding, fencing, see the kindred roots חָצַר, חָדַר, &c. under the word אֵזוֹר page XXVII, A. Also אָטַר, כָּתַר. The same stock is widely extended in the western languages, sometimes designating that which fences, and sometimes the space fenced off. Comp. in the Latin of the middle ages, *cadarum*, Ital. *catarata*, Germ. Gatter, Gitter; but more frequently with the letter *r* transposed, Gr. χόρτος, *hortus*, *cors*, *chors*, *cohors*, Germ. Garten, Gard, i. e. a fortified space, a fortress, as in the pr. n. Stuttgard, etc., Gurt, Hürde, Slav. *gorod*, i. e. a fortified city [" comp. Russ. Novo*gorod*"], etc. etc.) Part. גֹּדְרִים builders of the wall, 2 Ki. 12:13. Often used figuratively—(*a*) גָּדַר גָּדֵר עַל to fortify with a wall, to wall around, i. e. to set any one in safety, Eze. 13:5; comp. 22:30.—(*b*) גָּדַר בְּעַד פ׳ to obstruct any one's way so that he cannot go out, Lam. 3:7, 9; Job 19:8; Hos. 2:8.

Derivatives all follow immediately.

גָּדֵר c. (m. Eze. 42:7, f. Ps. 62:4).

(1) *a wall*, Eze. 13:5; wall of a vineyard, Num. 22:24; Isa. 5:5.

(2) *a place fortified with a wall*, Ezr. 9:9. (Arab. جدر, جدار, hedge, wall, جدير, a place surrounded by a wall.)

גֶּדֶר m.—(1) i. q. גָּדֵר *wall*, *fence*. Twice found in const. state (comp. Lehrg. p. 565), Prov. 24:31; Eze. 42:10.

(2) [*Geder*], pr. n. of a royal city of the Canaanites, Josh. 12:13; perhaps the same as גְּדֵרָה. [Gent. noun גְּדֵרִי 1 Ch. 27:28.]

גְּדֹר ("hedge," "wall"), [*Gedor*], pr. n.—(1) of a town in the mountains of Judah, Josh. 15:58. [Now Jedûr, جدور Rob. ii. 338.]—(2) m. 1 Ch. 8:31; 9:37.

גְּדֵרָה f. const. גְּדֶרֶת pl. const. גִּדְרוֹת, with suff. גְּדֵרֹתָיו Ps. 89:41 (with Tzere impure comp. جَدِيرَةٌ).

(1) *the wall* of a city, Ps. loc. cit.; more frequently *the fence* of a vineyard, Jer. 49:3; Nah. 3:17. It differs from a living hedge (מְשׂוּכָה), Isa. 5:5.

(2) *a place fortified with a wall*, and i. q. Arab. جَدِيرَةٌ a fold for flocks, i. e a stall erected in the fields, open above, walled all around, fully גִּדְרוֹת צֹאן Num. 32:16, 24, 36. As to the thing, compare Hom. Od. ix. 185. Hence with art. הַגְּדֵרָה [*Gederah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36, perhaps the same as is elsewhere called בֵּית גָּדֵר. ["Comp. Pun. גדר i. e. *Gades* in Spain, see Monumm. Phœn. p. 304, seq.; also Γαδαρὰ a city of Peræa, Γαδαρηνός, Mat. 8:28."] Gent. n. is גְּדֵרָתִי 1 Ch. 12:4.

גְּדֵרוֹת ("folds"), [*Gederoth*], Josh. 15:41, and with art. הַגְּדֵרוֹת 2 Ch. 28:18; also pr. n. of a town in the tribe of Judah.

גְּדֵרוֹתַיִם ("two sheep-folds," comp. מִשְׁפְּתַיִם), [*Gederothaim*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36.

גְּדֵרִי [*Gederite*], Gent. n. from בֵּית־גָּדֵר or from גֶּדֶר which see. 1 Ch. 27:28.

גָּדַשׁ i. q. Chald. גְּדַשׁ TO HEAP UP, TO FILL. Hence גָּדִישׁ which see.

גֵּה Eze. 47:13, an erroneous reading for זֶה as in verse 15, which is expressed in translating by the LXX., Vulg., Chald., and found in 14 MSS. Comp. under בַּן.

גָּהָה pr. TO THRUST AWAY, TO REMOVE, specially the bandage of a wound ["*to cure*"]. Hos. 5:13, וְלֹא־יִגְהֶה מִכֶּם מָזוֹר "he (the king of Assyria) shall not thrust away from you (the Jews) the bandage," i. e. he shall not heal you, as in the other hemistich. (Syr. ܓܗܐ to withdraw, to flee. Aphel, to rest, to liberate; Arab. جَهَا to repel.) The Hebrews explain גָּהָה by רפא. Hence—

גֵּהָה f. *removal of bandage*, i. e. *healing* of a wound. Prov. 17:22, לֵב שָׂמֵחַ יֵיטִב גֵּהָה "a joyful heart gives a happy healing." LXX. εὐεκτεῖν ποιεῖ. Comp. 16:24.

גָּהַר TO BOW ONESELF DOWN, TO PROSTRATE ONESELF, TO LAY ONESELF DOWN. 2 Ki. 4:34, 35, used of Elisha in the raising of the dead child, וַיִּגְהַר עָלָיו "and he bowed himself upon him." 1 Ki. 18:42, וַיִּגְהַר אַרְצָה "and he cast himself down on the ground." This signification, which the context almost demands, is expressed by all the ancient interpreters (except the Ch. and Arabic, 2 Ki.). The Syriac has the same word under the letters ܓܗܢ Ethpeal, to which answers the Ch. גְּהַן; see examples of the interchange of the letters ר and ן under the letter Nun.

גֵּו with suff. גֵּוִי m. *the back* (from the root גָּוָה No. I); in one phrase הִשְׁלִיךְ אַחֲרֵי גֵוּוֹ "to cast behind one's back," i. e. to neglect, to despise. 1 Ki. 14:9; Eze. 23:35; Neh. 9:26; comp. הִשְׁלִיךְ. The same is often used in Arabic, نبذ ورا ظهره, جعل بظهره.

גַּו Chald. const. גּוֹ and גּוֹא with suff. גַּוֵּהּ, גַּוַּהּ mas. *middle, midst*, see גָּוָה No. I. (Syr. ܓܘ id. Arab جَوّ inner part of a house, جَوًّا within.) Hence· (*a*) בְּגוֹא, בְּגוֹ i. q. בְּתוֹךְ *in the midst*, and simply *in*. בְּגוֹ נוּרָא in the fire, Dan. 3:25; 4:7; 7:15. בְּגַוַּהּ in it, Ezr. 4:15. Ezr. 6:2, כֵּן כְּתִיב בְּגַוַּהּ דִּכְרוֹנָה "so in it (the book) was written a commentary." Ezr. 5:7. —(*b*) לְגוֹא *into*, Dan. 3:6, 11, 15.—(*c*) מִן־גּוֹא "out of the midst," Dan. 3:26.

גֵּו (for גֵּוֶה, like בֵּן for בֶּנֶה from the root גָּוָה No. I.), const. גֵּו; with suff. גֵּוִי, גֵּוְךָ m.

(1) *back*, Pro. 10:13; 19:29; 26:3; Isa. 50:6; 51:23; הִשְׁלִיךְ אַחֲרֵי גֵו Isa. 38:17; see under גֵּו.

(2) ["prop. *belly*"], *middle, midst;* Job 30:5, מִן־גֵּו יְגֹרָשׁוּ "they are driven from among (men)."

גּוֹא see גַּו Chald.

גּוּב—(1) i. q. جَابَ Med. Waw and Ye; TO CLEAVE, TO CUT; whence גֵּב a plank. Hence—

(2) *to dig a well*, like the Arab. Conj. VIII.; see גֵּב No. 2.

(3) i. q. יָגַב *to plough*, to cut the ground with a plough; hence 2 Ki. 25:12 (גָּבִים) נבים כתיב, *ploughmen*, in קרי, יוֹגְבִים.

גּוֹב *a locust* (from גָּבָה which see), Nah. 3:17; pl. (or collect.) גּוֹבַי and גֹּבַי (for גּוֹבִים Lehrg. p. 523), Amos 7:1; Nah. 3:17, גּוֹב גּוֹבַי "the locust of locusts," of a great abundance of them. Chald. גּוֹבָא, גּוֹבַי, גּוֹבָא; pl. גּוֹבָאֵי.

גּוֹב ("pit"), [*Gob*], pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sa. 21:18, 19.

גּוֹג *Gog*, pr. n.—(1) of the prince of the land of Magog (אֶרֶץ הַמָּגוֹג), Eze. 38:2, 3, 14, 16, 18; 39:1, 11; also of the Rossi, Moschi, and Tibareni, who is to come with great forces from the extreme north (38:15; 39:2), after the exile (38:8, 12), to invade the holy land, and to perish there, as prophesied by Ezekiel; see מָגוֹג. Otherwise Apoc. 20:8, Γώγ equally with Magog, seems to be the name of a region not of a prince, as amongst the Arabians يأجوج. [Gog and Magog in Apoc. belong to a different time to those spoken of in Ezekiel, so that it is in vain to point out a discrepancy.]—(2) of a Reubenite, 1 Ch. 5:4.

גּוּד i. q. גָּדַד No. 2, TO PRESS, URGE upon any one, TO INVADE him, Gen. 49:19; Hab. 3:16.

I. **גָּוָה & גָּוַו** an unused root, of the same sense as גָּבַב *to be elevated, to rise up, like a back or hump.* For the derivatives which partly follow the analogy of verbs ע״ו, partly of verbs ל״ה (גַּו, גֵּו; גֵּוָה for גַּו ,גֵּוֶה), have the signification both of *back* (see גַּב) and of *belly* (see גֵּוִ), which latter is applied to *middle* (compare بطن belly middle, interior, باطن within). [" From the *belly* comes then the word for *body*; see גְּוִיָּה ,גֵּוָה, and this idea is then transferred to the signification of *people*, see גּוֹי." Ges. add.]

II. **גָּוָה, גָּיָה & גָּיָא** roots also unused [omitted in Ges. corr.], which appear to have had the sense of *flowing together;* transferred from water to men, whence גּוֹי people, prop. confluence of men [but see above]; גַּיְא ,גַּי a valley so called from the confluence of water there. Kindred are the Arab. جوى seq. ب and Conj. IV. to gather camels together to the water, جوا valley, level country, also جاء to come, جاجا to gather camels together to the water, جية, جيئة, contr. جية a place where water flows together, a valley, a low region.

I. **גֵּוָה** f., i. q. גֵּו *body*, Job 20:25. Root גָּוָה No. I.

II. **גֵּוָה** f. contr. for גַּאֲוָה (from the root גָּאָה).—(1) *lifting up, exaltation;* Job 22:29, כִּי הִשְׁפִּילוּ וַתֹּאמֶר גֵּוָה "when (men) act humbly, thou commandest lifting up," i. e. thou liftest up the modest, meek men. Commonly rendered, "when thy ways are humbled (verse 28), thou shalt say, lifting up," i. e. thou presently perceivest thy state, from the lowest to become most prosperous.

(2) *pride, arrogance*, Jer. 13:17; Job 33:17.

גֵּוָה Ch. *pride*, Dan. 4:34.

גּוּז (kindred to גָּזַז) pr. to cut in pieces; hence—(1) TO PASS THROUGH, TO PASS OVER, OR AWAY, i. q. Arab. جاز Med. Waw, Syr. ܓܙ to pass away, to fail; Ps. 90:10, כִּי־גָז חִישׁ וַנָּעֻפָה "for it (human life) soon passes away, and we fly away."

(2) caus. *to cause to pass away, to bring over;* Num. 11:31, "a wind went forth from Jehovah וַיָּגָז שַׂלְוִים מִן־הַיָּם and brought quails from the sea;" LXX. ἐξεπέρασεν, Vulg. *detulit*, the Hebrew interpreters, *and cut off from the sea;* compare גזז. As to the word גּוֹזִי Ps. 71:6, see the root גָּזָה.

גּוֹזָל m., *a young bird*, of a dove, Gen. 15:9; of an eagle, Deu. 32:11, both so called from chirping (see the root גָּזַל No. II.). Arab. جوزل the young of a dove and other birds of that kind, Syriac transp. ܙܘܓܠܐ.

גּוֹזָן (from the root גָּזָה, as גּוֹלָן from גָּלָה, perhaps "stone quarry"), *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians (2 Ki. 19:12; Isa. 37:12), situated on the river Habor (2 Ki. 17:6; 18:11; 1 Ch. 5:26), whither a part of the ten tribes were carried away by Shalmanezar; Greek Γαυζανῖτις, now called *Kaushan*, 2 Ki. 17:6; compare Ptol. v. 18; 1 Ch. loc. cit. indeed in the words וַיְבִיאֵם לַחְלַח וְחָבוֹר וְהָרָא וּנְהַר גּוֹזָן Habor is separated from the river of Gozan, by the word וְהָרָא, so that it might seem to be different; but I have no doubt that this is to be attributed to the negligence of the writer. [If this means the writer of the book, it is not to be borne, for no inspired writer can be safely thus charged; *transcribers* may err.]

גּוּחַ see גִּיחַ.

גּוֹי with suff. 1 pers., once גּוֹיִ Zeph. 2:9; pl. גּוֹיִם; const. גּוֹיֵי; sometimes in כתיב, גֹּיִם Ps. 79:10; Gen. 25:23, m.

(1) *a people*, prop. a *confluence* of men, from the root גָּוָה No. II. [" Prop. it would seem *body, corpus*, from the root גָּוָה which see; and then transferred to a *body politic*, or whole people; compare Lat. *corpus reipublicæ, populi, civitatis*, in Cicero and Livy."] The word is general, and used of the nations at large, and also (which should not have been doubted by some interpreters) of the Israelites, e. g. Isaiah 1:4

9:2; 26:2; 49:7; Gen. 35:11; 12:2; Psal. 33:12. In pl. however גּוֹיִם specially is used of *the* (other) *nations besides Israel* (compare אָדָם No. 1, *a*; especially Jer. 32:20; also אֲרָצוֹת p. LXXXI, B); Neh. 5:8, often with the added notion of being foes and barbarians, Psal. 2:1, 8; 9:6, 16, 20, 21; 10:16; 59:6, 9; 79:6, 10; 106:47 (comp. זָרִים), etc.; or of being profane persons, strangers to the true religion, i. e. *Gentiles* (see below), Jer. 31:10; Eze. 23:30; 30:11; Psal. 135:15, etc. גְּלִיל הַגּוֹיִם "the circle of the Gentiles," i.e. Galilee of the Gentiles (see גָּלִיל); אִיֵּי הַגּוֹיִם "isles of the Gentiles" (compare אִי); collect. גּוֹי for גּוֹיִם Isa. 14:32. It is sometimes opposed to עָם, הָעָם, which is more commonly used of Israel; Isa. 42:6, אֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם "I will make thee a covenant of the people, a light (i.e. a teacher) of the Gentiles;" comp. ver. 1, Isa. 49:6; Deu. 26:18, 19; 32:43. Hence it is very rarely found followed by a gen., and with suff. גּוֹי יְהוָה, גּוֹיִ (Zeph. 2:9); very frequently עַם יְהוָה, עַמִּי, עַמּוֹ; LXX. pretty constantly render עַם λαός, גּוֹי ἔθνος; Vulg. *gens*, whence also in New Test. τὰ ἔθνη are opposed to τῷ λαῷ Θεοῦ Ἰσραήλ, Lu. 2:32.

(2) Poet. applied to herds and troops of animals, Joel 1:6; Zeph. 2:14. Comp. עַם Prov. 30:25, 26; Gr. ἔθνεα χηνῶν, γεράνων, μυιάων, μελισσάων, χοίρων, Homer's Il. ii. 87, 458, 469; Od. xiv. 73; *equorum gentes*, Virg. Georg. iv. 430.

(3) Sometimes גּוֹיִם *Gentiles*, very nearly approaches to the nature of a pr. n. Josh. 12:23, מֶלֶךְ גּוֹיִם לְגִלְגָּל "king of the Gentiles at Gilgal." For Gentiles seem there, as in Galilee, to have afterwards settled amongst the Hebrews. [But what could this have to do with the previous name?] It is more uncertain where we should seek for גּוֹיִם Gen. 14:1, waging war against Sodom. *Le Clerc* understands a nation of Galilee, comparing גְּלִיל הַגּוֹיִם Isa. 8:23; comp. Gen. 10:5, "the nations of the west" might be understood. Not amiss an anonymous translator, βασιλεὺς Παμφυλίας.

גְּוִיָּה f.—(1) *body* (pr. belly, like the Syr. ܓܘܐ Leib). Eze. 1:11, 23; Dan. 10:6. Gen. 47:18, "nothing remains ... בִּלְתִּי אִם־גְּוִיָּתֵנוּ וְאַדְמָתֵנוּ but our bodies and our lands." Neh. 9:37, עַל־גְּוִיֹּתֵינוּ מֹשְׁלִים וּבִבְהֶמְתֵּנוּ "they have dominion over our bodies and our cattle."

(2) *a dead body, corpse*, both of men, 1 Sa. 31:10, 12; Nah. 3:3; and of beasts, Jud. 14:8, 9.

גּוּל *to rejoice*, see גִּיל.

גּוֹלָה f.—(1) part. act. f. of the verb גָּלָה No. 2; collect. *a band of exiles, exiles* (comp. sing. גּוֹלֶה an exile, 2 Sa. 15:19), Ezr. 1:11; 9:4; Jer. 28:6, Eze. 1:1; 3:11, 15; 11:24, 25; and used also of those who have again returned into their country, Ezr. 10:8 (Arab. جَالَة and جَالِيَة exiles).

(2) abstr. *exile, migration.* 1 Chr. 5:22, עַד־הַגּוֹלָה "until the exile." כְּלֵי הַגּוֹלָה "equipment for exile," Eze. 12:7. הָלַךְ בַּגּוֹלָה Jer. 29:16, etc. "to go into exile." בְּנֵי הַגּוֹלָה exiles; also, those who have returned from captivity, Ezr. 4:1; 6:19; 8:35.

גּוֹלָן ("exile"), [*Golan*], pr. n. of a city of Bashan, afterwards in the tribe of Manasseh; a city of refuge, allotted to the Levites, Deut. 4:43; Josh. 20:8; 21:27 (where there is גָּלוֹן כתיב); 1 Ch 6:56. Josephus mentions both the city (calling it Γαυλάνη, Bell. Jud. i. 4, § 4, 8) and the adjoining region, Γαυλανῖτις, Archæol. viii. 2, § 3, 13, § 4, etc., which he places by the spring of Jordan and the sea of Galilee; elsewhere he comprehends it under the name of Batanea [Bashan]. This region is now called *Jaulân.*

גּוּמָּץ m. *a pit;* once found, Eccl. 10:8. (Syriac ܓܘܡܨܐ id.; Chald. גּוּמְצָא, כּוּמְצָא id., the letter ג being interchanged with כ.) The root נמץ is used in Syriac and Chaldee in the signification of *digging.*

גּוּן an unused root. Syr. ܓܘܢ colour, Ch. גַּוֵּן to colour, to dye. Hence—

גּוּנִי ("painted with colours"), [*Guni*], pr.n. m.—(1) Gen. 46:24; whence patron. of the same form (for גּוּנִיִּי), Nu. 26:48.—(2) 1 Ch. 5:15.

גָּוַע inf. גְּוֹעַ and גְּוַע, fut. יִגְוַע, TO EXPIRE, TO BREATHE OUT ONE'S LIFE, Gen. 6:17; 7:21; Nu. 17:27; especially poet. Job 3:11; 10:18; 13:19; 14:10; 27:5, etc.; sometimes with the addition of מוּת Gen. 25:8.

גּוּף i. q. Arab. جَافَ to be hollow (see under גָּבַב No. 1). V. id. and to be, or to be hid away in the midst of any thing, Conj. II., *to shut* a door (pr. to cause that any thing within be hid away). So—

HIPHIL, *to shut* doors, Neh. 7:3. Hence—

גּוּפָה f. *a body, corpse*, so called from the idea of being hollow, 1 Ch. 10:12, for גְּוִיָּה in the parallel place, 1 Sa. 31:12. Arab. جَوْف cavity, belly, جِيفَة corpse Rabbin. גּוּף body, person.

גּוּר i. q. Arab. جَارَ prop. TO TURN ASIDE FROM THE WAY, like סוּר; hence to turn aside to any one and in the common use of the language—

(1) *to tarry* anywhere, *as a sojourner and stranger, to sojourn;* used of individuals, Gen. 12:10; 19:9; 20:1; Jud. 17:7; and of whole nations, Ex. 6:4; Ps. 105:23; Ezr. 1:4. Poet. used of brutes, Isa. 11:6. Followed by בְּ of the land in which any one tarries as a stranger, Gen. 21:23; 26:3; 47:4; עִם is prefixed to the person or people with whom any one tarries, Gen. 32:5; אֵת Exod. 12:48; Levit. 19:33; בְּ Isa. 16:4, but poet. these are also put in the accusative; Ps. 120:5, אוֹיָה־לִּי כִּי גַרְתִּי מֶשֶׁךְ "woe is me, that I sojourn in Mesech;" Jud. 5:17, וְדָן לָמָּה יָגוּר אֳנִיּוֹת "and why did Dan remain in his ships?" i. e. sit at leisure on the sea shore, as is well expressed by LXX., Vulg., Luth. Job 19:15, גָּרֵי בֵיתִי "the sojourners of my house," i. e. servants, for in the other hemistich there is *handmaids;* Ex. 3:22, גָּרַת בֵּיתָהּ "her sojourners;" or according to Vulg. *hospita ejus.* LXX. *σύσκηνος.* Others understand *neighbour,* from the Arabic usage; Isa. 33:14, מִי יָגוּר לָנוּ אֵשׁ אוֹכֵלָה מִי־יָגוּר לָנוּ מוֹקְדֵי עוֹלָם "who among us shall dwell with the devouring fire, who shall dwell with everlasting burnings?" It is the cry of sinners near the overthrow sent by Jehovah (verse 12, 13), fearing for themselves. גּוּר בְּאֹהֶל יְהוָֹה "to sojourn in the tent of Jehovah," is i. q. to be frequently present in the temple; to be as it were God's guest, and (what is joined with this idea) to have His care and protection. Ps. 15:1; 61:5, compare 39:13, also with acc., Ps. 5:5, לֹא יְגֻרְךָ רָע "a wicked person shall not dwell with thee." Parall. God hath no pleasure in wickedness. (Arab. جَارَ Conj. III, to remain in a temple on account of religion, also to receive under protection. جَارُ اللهِ a guest or client of God, used of a man tarrying long in a holy city.) Part. גָּר, which is distinguished from the verbal noun גֵּר, whence Lev. 17:12, הַגֵּר הַגָּר בְּתוֹכְכֶם "the stranger that sojourneth amongst you;" 18:26; 19:34. ["Plural גָּרִים *strangers,* nomades, Isa. 5:17."]—Job 28:4, in the description of a mine, פָּרַץ נַחַל מֵעִם גָּר with Rabbi Levi I interpret, "a man *breaks a channel* (i. e. a shaft) *from where he dwells,* and as it were sojourns," i. e. from the surface of the ground as the abode of men; מֵעִם גָּר for the fuller מֵעִם אֲשֶׁר גָּר שָׁם i. q. afterwards מֵאֱנוֹשׁ.

(2) *to fear,* like יָגֹר and وَجِرَ. This signification is taken from that of *turning aside,* since one who is timid and fearful of another, goes out of the way and turns aside from him (geht ihm aus dem Wege, tritt zurück). Followed by מִן (compare מִן No. 2, *a*) Job 41:17; and מִפְּנֵי Nu. 22:3; Deu. 1:17; 18:22; 1 Sa. 18:15; once used with an acc. of the thing feared; Deu. 32:27; לְ of the thing *for which* one fears, Hos. 10:5. Of fear or reverence towards God, Ps. 22:24; 33:8.

(3) *to be gathered together,* or *gather selves together;* this signification (which I have defended at length against J. D. Michaëlis, in Thes. p. 274) it has in common with the kindred verbs אָגַר, גָּרַר which see, zusammenscharren. Ps. 56:7, יָגוּרוּ יִצְפִּינוּ "they are gathered together (and) hide themselves;" i. e. they lie hid in troops in their lurking places. Followed by עַל and אֵת *against* any one, Ps. 59:4; Isa. 54:15; see HITHPALEL. Once, apparently, transitively i. q. Ch., Syr. גְּרַג, ܓܰܪܰܓ; Lat. con*greg*are (from grex, *greg*is). Ps. 140:3, יָגוּרוּ מִלְחָמוֹת "they gathered together wars."

HITHPALEL הִתְגּוֹרֵר.—(1) i. q. Kal No. 1, *to tarry;* 1 Ki. 17:20.—(2) i. q. Kal No. 3, *to gather selves together.* In Hos. 7:14, עַל־דָּגָן וְתִירוֹשׁ יִתְגּוֹרָרוּ יָסוּרוּ בִי "they gather themselves together for corn and new wine, they turn aside from me;" i. e. they gather together to supplicate idols for the fertility of their fields. מִתְגּוֹרֵר Jer. 30:23; see under the root גָּרַר.

Derivatives גֵּר, גֵּיר, גֵּרוּת; מָגוֹר, מְגוּרָה, מְגוֹרָה, מַגּוּר, מְנוֹר, מַמְּגֻרָה, and pr. n. יָגוּר.

["II. גּוּר, a different root. Perhaps *to suck,* whence גּוּר, גּוֹר *a suckling,* the sucking whelp of a lion. Compare עַיִר. Æth. ዕዋል: a young ass; עוּל a sucking child, ܥܘܠܐ a young animal." Ges. add.]

גּוֹר i. q. גּוּר, which see; *a lion's whelp.* Plur. גֹּרוֹתָיו Nah. 2:13. גֻּרֵי אֲרָיוֹת Jer. 51:38;

גּוּר pl. גּוּרִים m. *a whelp,* so called as still sojourning under the care of its mother (see the root גּוּר No. 1). [So called from being a suckling, see II. גּוּר.] Specially used of "a lion's whelp," Eze. 19:2, 3, 5; גּוּר אַרְיֵה Gen. 49:9; Deu. 33:22; where a whelp still sucking its mother's teats is to be understood, different from כְּפִיר i.e. a young lion, which is weaned and begins to seek prey for itself. Once used of the whelp of a jackal (תַּן), Lam. 4:3. (Arab. جِرْو, جَرْو used of a lion's whelp, and of a puppy, Syr. ܓܪܘܐ).

Pr. n. מַעֲלֵה־גוּר [*going up of Gur*], the going up of the whelp or whelps; pr n of a place near Ibleam, 2 Ki. 9:27.

גּוּר בַּעַל ("sojourning of Baal"), [*Gur-baal*] pr. n. of a town in Arabia, prob. so called from a temple of Baal, 2 Ch. 26:7.

גּוֹרָל pl. גּוֹרָלִים [this pl. not found] and גּוֹרָלוֹת m.

prop. a little stone, pebble, κλῆρος, specially such as were used in casting lots.

(1) *a lot*, Lev. 16:8, seq. Of casting lots, there are used the verbs נָתַן, הֵטִיל, הִפִּיל, הִשְׁלִיךְ, יָדַד, יָרָה, (which see); of a lot cast, נָפַל Jon. 1:7; Eze. 24:6; of a lot coming forth from the shaken urn, there is said, עָלָה גּוֹרָל עַל Lev. 16:9, and יָצָא גּוֹרָל לְ Nu. 33:54; Josh. 19:1, seq. A thing concerning which lots are cast is construed with עַל Ps. 22:19; אֶל Joel 4:3.

(2) *what falls to any one by lot*, especially part of *an inheritance, land which falls to any one by inheritance;* Jud. 1:3, עֲלֵה אִתִּי בְגוֹרָלִי "come up with me into my lot," my portion received by lot, Isa. 57:6; Ps. 125:3. Metaph. used of *the lots* assigned by God to men, Ps. 16:5; Dan. 12:13, וְתַעֲמֹד לְגֹרָלְךָ "and thou shalt rise that thou mayest share in thy lot at the end of the days," in the kingdom of the Messiah (compare Apoc. 20:6).

גּוּשׁ, גִּישׁ A CLOD of earth, of dust. Once found in the Old Test. Job 7:5, קרי, לָבַשׁ בְּשָׂרִי רִמָּה וְגוּשׁ עָפָר, גִּישׁ כתיב, "worms and clods of earth clothe (i.e. cover) my body;" referring to the ashy skin of a sick person, which being rough, and as it were scaly, may seem as if sprinkled with clods of earth; LXX. βώλακες γῆς; Vulg. *sordes pulveris.* The Talmudists use the same word of *a clod*, and *a lump resembling a clod*, Mishn. Tehor. 3, § 2, 5, § 1; see more in Thes. p. 276. Hence is derived denom. התגושש to wrestle, prop. to stir up the dust in wrestling (see נֶאֱבַק). The etymology is very obscure; Jo. Simonis thought גּוּשׁ and גִּישׁ were for נְגִישׁ, נְגוּשׁ from the root نَجِسَ to be unclean, filthy; whence نَجَاسَة filth; I prefer regarding גּוּשׁ as i. q. نَجِس, whence also pr. n. גֹּשֶׁן.

גֵּז m. (from the root גָּזַז), pl. const. גִּזֵּי.—(1) ["*a shearing*, meton."] *shorn wool* of sheep, *a fleece;* Deu. 18:4, רֵאשִׁית גֵּז צֹאנְךָ "the firstfruits of the fleece of thy sheep," Job 31:20; compare גִּזָּה.

(2) ["*a mowing*, e.g."] *a mown meadow*, Ps. 72:6, Am. 7:1, גִּזֵּי הַמֶּלֶךְ "the king's mowings." This apparently signifies the firstfruits of the hay, which the kings of Israel perhaps required.

גִּזְבָּר m., Ezr. 1:8, *a treasurer*, the officer who had the charge of the royal treasures amongst the Persians, see under גְּנַז. Pl. Ch. גִּזְבְרִין Ezr. 7:21; and by extruding the sibilant, גְּדָבְרִין Dan. 3:2, 3; to this answers the Syriac ܓܙܒܪܐ, ܓܕܒܪܐ, ܓܝܙܒܪܐ, Pers. گنجور, all of which are composed of גַּז, גְּנַז and the Persic syllable بر, وار, ور (Germ. bar, in ehrbar, achtbar), which is used to form possessives.

גָּזָה prop. TO CUT, like גָּזַז (which see); specially—(1) *to cut a stone, to form by cutting*, whence גָּזִית (Syr. ܓܙܐ to prune, to shear.)

(2) Metaph. *to give, to divide out*, which is derived from the idea of cutting and sectioning out (Germ. zuschneiden, for zutheilen), just as ταμίας from τέμνειν. Especially like the syn. גָּמַל, used of favours conferred on any one; Ps. 71:6, מִמְּעֵי אִמִּי אַתָּה גוֹזִי "from my mother's womb thou hast conferred favours upon me." (Arab. جَزَا to give back; to pay, جَزَآء retribution, penalty, reward.)

Derivatives גָּזִית, and pr. n. גִּזָּה, גּוֹזָן.

גִּזָּה f. i. q. גֵּז No. 1, *a fleece*, Jud. 6:39, 40; more fully גִּזַּת הַצֶּמֶר verse 37; Arab. جِزَّة fleece.

גִּזֹה (of the form גִּלֹה, שִׁילֹה, perhaps "stone quarry"), pr. name of a place otherwise unknown, whence is derived Gent. גִּזֹנִי [*Gizonite*], 1 Ch. 11:34, like גִּילֹנִי from גִּלֹה, שִׁילֹנִי from שִׁילֹה.

גָּזַז TO CUT, as hay (see גֵּז); specially TO SHEAR a flock, Gen. 31:19; 38:12; 1 Sa. 25:4, 7; the hair, as in mourning, Job 1:20; Mic. 1:16; Syr., Ch., and Arab. جَزَّ id. (Kindred roots, all of which have the primary power of cutting, are גָּזַר, גָּזַל, גָּזַע, גָּזַם, גָּזָה, and transp. גָּרַז, see under קָצַץ, חָצַץ, גָּדַד, חָדַד.) וַיָּגָז Nu. 11:31; see under the root גּוּז.

NIPHAL נָגוֹז; pl. נָגוֹזּוּ *to be shorn*, used of enemies, i. e. to be cut off, to be slain, Nah. 1:12; compare as to the metaphor, Isa. 7:20.

Derivatives גֵּז, גִּזָּה, and—

גָּזֵז ("shearer"), [*Gazez*], pr. n. of two men, 2 Ch. 2:46.

גָּזִית (from the root גָּזָה) *a cutting of stones*. Whence אַבְנֵי גָזִית 1 Kings 5:31, and simply גָּזִית cut *stones*, especially *squared*, Isa. 9:9; 1 Ki. 6:36; 7:9, 11, 12; Ex. 20:25.

I. **גָּזַל** fut. יִגְזֹל (kindred to גָּזַר).—(1) prop. TO STRIP OFF, as skin from flesh, TO FLAY, Mic. 3:2. (Arab. جَزِلَ to be galled and wounded, used of a beast of burden, geschunden seyn.) Hence—

(2) *to pluck off*, or *away*, like Syr. transp. ܓܠܙ —(*a*) by open force, 2 Sa. 23:21, וַיִּגְזֹל אֶת־הַחֲנִית מִיַּד הַמִּצְרִי "he plucked the spear from the hand of the

Egyptian;" 1 Ch. 11:23; Job 24:9, "they pluck the orphan from the mother's breast;" Gen. 31:31. "I feared lest thou wouldst take thy daughters away from me," Deu. 28:31. Used of the carrying off of women, Jud. 21:23. In an applied sense, Job 24:19, צִיָּה גַם־חֹם יִגְזְלוּ מֵימֵי־שֶׁלֶג "drought and heat take away the snow water," i.e. they absorb, drink up. It is more often used—(*b*) of one who *takes to himself, claims for himself* (an sich reißen) the goods of another by injustice of any kind, Job 20:19; 24:2; Mic. 2:2; especially used of the more powerful who takes for himself the goods of the weaker, whether by violence or by fraud, Levit. 5:23; Jer. 21:12; 22:3.

(3) with acc. of person, *to despoil* any one—(*a*) properly, Jud. 9:25; Ps. 35:10.—(*b*) by fraud and injustice, i. q. עָשַׁק. Lev. 19:13; Pro. 22:22; 28:24. Part. pass. גָּזוּל Deu. 28:29.

Niphal pass. *to be taken away*, used of sleep, Pro. 4:16.

[The derivatives follow presently.]

II. גָּזַל an unused root, i.q. Arab. جزل *to chirp, to coo*, of a dove. Hence גּוֹזָל.

גָּזֵל m. *rapine, robbery*, and concr. *goods obtained by force and wrong*, Lev. 5:21; Isa. 61:8; גְּזַל גָּזֵל Eze. 22:29. Followed by a genitive, there twice occurs the form—

גְּזֵל id. Eze. 18:18; Ecc. 5:7.

גְּזֵלָה const. גְּזֵלַת (Isa. 3:14) id. גָּזַל גְּזֵלָה Eze. 18:7, 12. גְּזֵלַת הֶעָנִי goods taken away from the poor, Isa. 3:14.

גָּזַם an unused root, pr. *to cut off*, like the Arabic جذم and جزم (whence جزم *Jesm*, the cutting off of a syllable); compare under the root גָּזַז. In the use of Hebrew language it is applied to the signification of *cutting off, devouring*, like the kindred כָּסַם, כִּרְסֵם (compare גָּזַר No. 3); whence—

גָּזָם m. *a species of locust*, so called from its eating off; like חָסִיל. Joel 1:4; 2:25; Amos 4:9; Targ. זַחֲלָא *a creeping* locust, without wings. Syriac ܓܙܡܐ, which Lexicographers explain, *a locust without wings*; comp ܓܙܡ: to pull in pieces; مشط to comb, both from the idea of plucking. LXX. κάμπη. Vulg. *eruca*. ["See Credner on Joel loc. cit."]

גַּזָּם ("eating up"), [*Gazzam*], pr. n. of a man, Ezr. 2:48; Neh. 7:51.

גִּזֹנִי see גִּזֹה.

גָּזַע an unused root, i.q. גָּדַע No. 1, *to cut down* a tree. Compare جدع Conj. II. and جزع I. II. to cut, to prune; VIII. to cut wood from a tree. Hence—

גֶּזַע m. with suff. גִּזְעוֹ *the trunk of a felled tree*, Job 14:8; hence, *any trunk*, Isa. 11:1; and even that of a tree newly planted, and putting forth its first roots, Isa. 40:24. Arabic جذع the trunk of a palm; Syr. ܓܙܥܐ a trunk, a slender stem.

גָּזַר fut. יִגְזֹר (see No. 3), and יִגְזַר (No. 4).

(1) to cut, to divide, 1 Ki. 3:25, 26; Ps. 136:13. (Arab. جزر to cut off; Syr. ܓܙܪ to cut away, around. Comp. the remark on גָּזַז, גָּדַד. Especially related are קָצַר, כָּזַר, كسر; and with the letters transposed, כָּרַת, קָרַץ, גָּרַז.)

(2) *to cut down wood*, 2 Ki. 6:4. See מַגְזֵרָה, and גַּרְזֶן an axe, from the kindred גָּרַז.

(3) *to eat up, to devour*, from the idea of cutting food, see בָּרָא No. 4, and בָּרָה No. 2. So fut. O. Isa. 9:19, used there of the slaughter of war. Arab. جزر to eat quickly, to slaughter, to kill.

(4) *to decree, to decide, to constitute*, fut. A. Job 22:28; as גְּזַר, ܓܙܪ in Chaldee and Syriac, compare גְּזֵרָה.

(5) intrans. *to cut off, to fail*. Hab. 3:17, גָּזַר מִמִּכְלָה צֹאן "the sheep fail in the folds." LXX. ἐξέλιπεν πρόβατα. (Arabic جزر specially used of water decreasing.)

Niphal—(1) pass. of Kal No. 4, *to be decreed*, Est. 2:1.

(2) *to be separated, excluded* [*cut off*]. 2 Ch. 26:21, כִּי נִגְזַר מִבֵּית יְהוָֹה "for he was excluded from the house of God." Isa. 53:8, כִּי נִגְזַר מֵאֶרֶץ חַיִּים "he was excluded [cut off] from the land of the living." Ps. 88:6.

(3) *to be taken away* [*cut off*], *to perish*, Lam. 3:54. With a dat. pleon. Eze. 37:11, נִגְזַרְנוּ לָנוּ "we are lost." (Arab. جزرة calamity, destruction.)

Derivatives follow, except מַגְזֵרָה.

גְּזַר Ch.—(1) i. q. Heb. No. 1, *to cut, to cut away*, see Ithpeal.

(2) i. q. Heb. No. 4, *to decree, to decide, to establish*, specially used of fate. Part. pl. גָּזְרִין pr. *the deciders, determiners*, hence the Chaldee astrologers, who, from the position of the stars at the hou

of birth, by various arts of computation and divining (Numeri Babylonii, Hor. Carm. i. 11, 2), determined the fate of individuals. Dan. 2:27; 4:4; 5:7, 11. Comp. Ch. גְּזֵירָא decree, in the Rabb. used of the divine decree, fate. גִּזְרוֹן the art of casting nativities, on which comp. my Comment. on Isa. vol. ii. p. 349.

Ithpeal, *to be cut off*, 3 pret. fem. אִתְגְּזֶרֶת Dan. 2:45, and in the Hebrew manner, הִתְגְּזֶרֶת verse 34.

גֶּזֶר (1) *a piece, a part*, pl. גְּזָרִים *parts* of victims, Gen. 15:17; *the parts* of the divided sea, Psalm 136:13.

(2) *Gezer* [*Gazer*], (prob. "place cut off," "precipice"), pr. n. of a city, formerly a royal city of the Canaanites (Josh. 10:33; 12:12); situated in the western border of the tribe of Ephraim (Joshua 16:3); allotted to the Levites (Josh. 21:21); although the ancient inhabitants were not expelled (Joshua 16:10; Jud. 1:29). Laid waste by the Egyptians, but restored by Solomon (1 Ki. 9:15—17).

גְּזֵרָה f. once found Lev. 16:22, אֶל־אֶרֶץ גְּזֵרָה "into a desert land." The same thing is expressed in verses 10, 21, and 22, fin. הַמִּדְבָּרָה. LXX. εἰς γῆν ἄβατον. Vulg. *in terram solitariam.* It properly denotes, *land eaten off, naked, devoid of herbage*, from the signification of eating (see the root No. 3); like the Arabic جُرُزٌ, جَرَزٌ, see Kamûs, p. 699, Syriac ܓܙܪܐ barren.

גְּזֵרָה const. גְּזֵרַת Ch. f. *decree, sentence* of God, of angels [?], Dan. 4:14, 21. Frequently in Targ. Comp. the root No. 4, and Syr. ܓܙܪܬܐ.

גִּזְרָה f.—(1) *the form, figure* of a man, so called from cutting and forming; comp. קֶצֶב from קָצַב, and French *taille.* Lam. 4:7. To this answers Arabic جَرْز.

(2) a part of the sanctuary at Jerusalem; as far as may be collected from the not very clear words, Eze. 41:12—15; 42:1, 10, 13; *an area* or *inclosure* in the northern part of the temple, a hundred cubits long and broad, surrounded with a particular building (בִּנְיָן, בִּנְיָה), with cells (לְשָׁכוֹת) at the side. LXX. τὸ ἀπόλοιπον.

גִּזְרִי 1 Sa. 27:8 קרי (גרזי כתיב), [*Gizrites*], pr. n. of a people defeated by David while he sojourned amongst the Philistines, prob. inhabitants of the city Gezer (גֶּזֶר).

גָּחוֹן m. *the belly* of reptiles, Lev. 11:42; of serpents, Genesis 3:14, so called from its being bent, curved (see the root גָּחַן), comp. Germ. Bauch, from beugen, bücken.

גֵּיחֲזִי, גֵּחֲזִי ("valley of vision"), [*Gehazi*], pr. n. of the servant of Elisha, 2 Ki. 4:12, seq.; 5:20, seq.

גָּחַל an unused root, prob. i. q. Arabic جَحَمَ (ל and מ being interchanged), *to light a fire*, Med. Damma *to burn, to flame*, whence جَحِيمٌ a great fire burning vehemently, Gehenna, from the primary stock חַם, חָמַם. Hence—

גַּחֶלֶת f. pl. גֶּחָלִים, גַּחֲלֵי (f. Eze. 1:13), *a live coal* (different from פֶּחָם a black coal, Prov. 26:21). Job 41:13; Prov. 6:28; Isa. 44:19, fully גַּחֲלֵי אֵשׁ Lev. 16:12. Poet. *live coals* are used for *lightnings*, 2 Sa. 22:9, 13. Hence used of punishments sent by God, Ps. 140:11. "Live coals upon the head," a proverbial expression for any thing very troublesome, which gives any one very great pain and torment. Prov. 25:21, "if thine enemy hunger, feed him; if he thirst, give him drink. 22. . . thou wilt heap coals of fire on his head;" i. e. so thou wilt overwhelm him with very heavy cares, and he will be ashamed of his enmity against thee; comp. Rom. 12:20. In like manner the Arabs say figuratively "coals of the heart, fire of the liver," to denote burning cares, and a mind heated and suffused with shame. Compare my remarks on this expression in Rosenmüller, Rep. i. page 140, and in the Lond. Classical Journal, No. 54, p. 244. Elsewhere *a live coal*, which alone remains to keep in fire, like the Gr. ζώπυρον, denotes the only hope of a race almost destroyed, 2 Sa. 14:7.

גָּחַם i. q. Arabic جَحَمَ to flame (see גָּחַל); whence—

גַּחַם [*Gaham*], pr. n. of a son of Nahor, Gen. 22:24, perh. called i. q. أَجْحَمُ having flaming eyes.

גָּחַן i. q. Ch. גְּחַן, Syr. ܓܚܢ to bend, to bow oneself down. Hence גָּחוֹן.

גָּחַר an unused root. Arab. جَحَرَ to hide oneself, جُحْرٌ a hiding-place. Hence—

גַּחַר ("hiding-place"), [*Gahar*], pr. n. m. Ezr. 2:47; Neh. 7:49.

גִּי see גַּיְא.

גָּיָא [" or גַּיְא"], i. q. גָּיָה No. II, *to flow together* as water. Hence—

גַּיְא more rarely גַּיא Zec. 14:4, and גָּיא Isa. 40:4; by omission of Aleph גֵּי, const. גֵּיא and גֵּי; pl. pr. ניאות (read גֵּאָיוֹת) 2 Ki. 2:16; Eze. 6:3 כתיב, but more often transp. גֵּאָיוֹת, with suffix גֵּיאוֹתֶיךָ Eze. 35:8 c. (m. Zec. 14:5, f. verse 4), *a valley*, so called from the water flowing together there; hence *a flat, low region*. (The learned may enquire whether Gr. γαῖα, γῆ, Goth. *gauje*, Dutch *gaw*, Germ. Gau, are cognate). It differs from נַחַל, which denotes a valley watered by a torrent, also from בִּקְעָה and עֵמֶק, which denote larger plains and level ground (see Relandi Palæst. 348, seq.); and hence it is used of some particular valleys, just as others are called נַחַל, בִּקְעָה, עֵמֶק. This name is applied to—

(*a*) גֵּי, גֵּיא בֶן־הִנֹּם [the valley of the son of Hinnom], Jer. 7:32; 19:2, 6; גֵּי בְנֵי הִנֹּם 2 Ki. 23:10 כתיב; גֵּי הִנֹּם Josh. 15:8, to the south and east [? west] of Jerusalem, through which ran the southern boundary of Benjamin, and the northern of Judah (Josh. 15:8; 18:16), remarkable for the human sacrifices offered to Moloch (2 Kings, Jer. l. l. c. c.); also called תֹּפֶת, and κατ' ἐξοχὴν הַגַּיְא Jer. 2:23.

(*b*) גֵּי חֲרָשִׁים and with the art. גֵּי הַחֲרָשִׁים (*the valley of craftsmen*), Neh. 11:35, on the borders of Judea, with a village of the same name.

(*c*) גֵּי יִפְתַּח־אֵל (*the valley* which *God opened*), on the northern borders of the tribe of Zebulon, Josh. 19:14, 27.

(*d*) גֵּיא מֶלַח Ps. 60:2; 2 Sa. 8:13, *the valley of salt*, near the Dead Sea.

(*e*) גֵּי הָעֹבְרִים *the valley of passers by*, Eze. 39:11; to the east of the sea of Galilee.

(*f*) גֵּי הַצְּבֹעִים *the valley of hyænas*, in the tribe of Benjamin, 1 Sa. 13:18.

(*g*) גֵּיא צְפָתָה in the plain country of the tribe of Judah, 2 Ch. 14:9.

(*h*) גַּיְא with art. הַגַּיְא (the valley), a place on Mount Pisgah, over against Beth-peor, in the land of Moab, a station of the Israelites, Num. 21:20; Deu. 3:29; 4:46.

גִּיד an unused root, having the signification *to bind, to couple*, like the Arab. قاد Med. Ye Conj. II. to bind with fetters, قَيْد a bond, a fetter, a thong, and with a prefixed guttural אָנַד, اكد אָכַד, עָקַד (perhaps אָחַז, אָחַר). In the western languages compare the root gaden, gatten, i. e. to couple; whence Gatte, Gattung, Kette, (*catena*), etc. Hence—

גִּיד m.—(1) *a thread, a thong*, Isa. 48:4, of a stiff-necked people, גִּיד בַּרְזֶל עָרְפֶּךָ "thy neck is an iron thread," or rod.

(2) *a nerve, tendon*, Ch. גִּידָא, Syr. ܓܝܕܐ, Gen. 32:33; pl. Eze. 37:8; Job 10:11; 40:17.

גִּיחַ & גּוּחַ (Micah 4:10), fut. יָגִיחַ, with Vav conv. וַיָּגַח.

(1) TO BREAK OUT, TO BURST FORTH, used of a river breaking out from its source, Job 40:23; of a child issuing from the womb, ib. 38:8; of a soldier rushing to battle, Eze. 32:2. (Syriac ܓܚ to break forth as water, as a child from the womb; Ch. id., especially to rush forth to battle.)

(2) trans. *to cause to break forth*, or *to come forth*, as an infant, *to bring* him *forth* from the womb; Ps. 22:10, כִּי־אַתָּה גֹחִי מִבָּטֶן "for thou didst take me from the womb;" גֹּחַ is a rare form of the participle; comp. Lehrg. 402. Of a mother, *to bring forth*, Mic. 4:10.

HIPHIL, *to issue forth* from hiding-places; part. מֵגִיחַ Jud. 20:33. Hence גִּיחוֹן.

גִּיחַ or **גּוּחַ** Ch. APHEL *to break, burst forth*, as wind, as if to battle, Dan. 7:2; see above, the Hebrew root No. 1.

גִּיחַ ("breaking forth," sc. of a fountain), [*Giah*], pr. n. of a place near Gibeon, 2 Sa. 2:24.

גִּיחוֹן prop. *a river*, so called from its *bursting forth* from its fountains, compare Job 40:23. To this answers the Arab. جَيْحَان and جَيْحُون, which the Arabs commonly use of larger rivers, as the Ganges, Araxes. In Hebrew it is pr. n.—

(1) Of a fountain, with a stream and ponds, near Jerusalem, called elsewhere שִׁלֹחַ [But this is a mistake, they were different], 1 Ki. 1:33, 38; 2 Ch. 32. 30; 33:14.

(2) The second of the four rivers of Paradise, which is said to surround the land of כּוּשׁ (Æthiopia), Gen. 2:13. Some who follow the Arabic use of the word جيحون understand the Araxes, and they take כּוּשׁ in this place in a signification entirely different from that which it commonly has; but this is improbable. On the other hand it was the constant opinion of the ancients that the *Nile* was intended; see Jer. 2:18; LXX. Sir. 24:37; Joseph. Arch. i. 1, § 3; and I expect that the Æthiopic Nile was particularly meant, which may in fact be said *to surround Æthiopia*. I have discussed this more at length in Thesaur. pages 281, 282.

גִּיל rarely גּוּל or גֹּול (Pro. 23:24 כתיב), fut. יָגִיל, apoc. יָגֵל prop. TO GO IN A CIRCLE (comp. גָּלַל, whence גִּיל), like the Arabic جال Med. Waw *to dance* (compare חוּל and חָגַג); hence—

(1) *to leap* for joy, *to rejoice;* poet. Job 3:22, הַשְּׂמֵחִים אֱלֵי־גִיל "those who rejoice even to exultation;" Isa. 49:13; 65:18, seq.; followed by בְּ of pers. or thing, concerning which we are glad, Psal. 9:15; 13:6; 21:2; 31:8; 149:2; also עַל Zeph. 3:17; גִּיל בַּיהוָֹה to rejoice in Jehovah, i.e. to delight in Him, especially on account of benefits bestowed by him, Isa. 29:19; 41:16; Joel 2:23; Ps. 35:9; 89:17. Rejoicing and leaping for joy are sometimes ascribed also to inanimate things, Ps. 96:11; Isa. 35:1.

(2) *to tremble,* as accompanied by the leaping and palpitation of the heart (see Job 37:1; Psal. 29:6; compare the roots חָגַג and חוּל. So Gr. ὀρχεῖται καρδία φόβῳ, Æschyl. Choeph. 164, 1022; ἡ καρδία πάλλει, πάλλει φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. *cor salit,* Plaut.; and on the other hand פָּחַד, of the mind trembling for joy, Isa. 60:5; Jer. 33:9). Ps. 2:11, גִּילוּ בִּרְעָדָה "tremble with fear" [there is no need to depart from the common meaning]; Hos. 10:5, "for the people shall mourn on account of it (the calf), וּכְמָרָיו עָלָיו יָגִילוּ and the priests shall tremble for it."

The derivatives follow immediately.

גִּיל see אֲבִיגַיִל.

גִּיל m.—(1) prop. *a circle,* hence *age,* and meton. *cotemporaries,* i.q. דּוֹר, compare אָפֶן; Dan. 1:10, הַיְלָדִים אֲשֶׁר כְּגִילְכֶם "the young men of your age." Arab. جِيل or جَيل i.q. דּוֹר, γενεά. In the Talmud, בן גילי is, "a man born in the same hour, and with the same star as I."

(2) *exultation, rejoicing,* Hos. 9:1; Isa. 16:10; Jer. 48:33.

גִּילָה f. i.q. גִּיל No. 2, *exultation, rejoicing,* Ps. 65:13; Isa. 35:2, גִּילַת וְרַנֵּן "rejoicing and shouting;" const. state for the absolute.

[**גִּינַת** *Ginath,* pr. n. m., 1 Ki. 16:22.]

גִּיר an unused root. Arab. جار Med. Ye appears to have signified *to be hot, to boil up;* whence جاير heat of the breast from anger, hunger, thirst. To this answers gähren, in other dialects gohren, giehren. Hence—

גִּיר ,גֵּר m. *lime,* so called from its effervescing when slacked, Isa. 27:9. Arab. جير and جيار quick lime.

גִּיר Ch. emphat. גִּירָא id. Dan. 5:5; compare Isa 27:9; Amos 2:1, Targ.

גִּיר *a stranger,* i.q. גֵּר, 2 Ch. 2:16.

גִּישׁ see גּוּשׁ.

גֵּישָׁן ("filthy," see גּוּשׁ), [*Gesham*], pr. n. m. 1 Ch. 2:47.

גַּל m. pl. גַּלִּים (from the root גָּלַל).—(1) *a heap of stones,* commonly with the addition of אֲבָנִים Josh. 7:26. Often used of ruins, Isa. 25:2; pl. *heaps, ruins;* Jer. 9:10, נָתַתִּי אֶת־יְרוּשָׁלַיִם לְגַלִּים "and I will make Jerusalem into ruins;" Jer. 51:37.

(2) *fountain, spring, scaturigo,* Engl. *a well,* Cant. 4:12; see גָּלַל Niph No. 2. Pl. *waves,* Wellen, Ps 42:8; 89:10; 107:25, 29. (Syr. ܓܠܠܐ a wave.)

גֹּל m., *bowl,* oil-vessel of a lamp, so called from its being round, i.q. גֻּלָּה No. 2, Zech. 4:2. Root גָּלַל to roll.

גֹּלָא see גֻּלָּה.

גָּלַב an unused root, softened from גָּרַב *to scratch, to scrape the beard* (like the Germ. Balbier for Barbier), kindred to جلف to scrape, to scrape off, جلم to shear wool. Hence—

גַּלָּב m., *a barber,* Eze. 5:1. (Syriac ܓܘܠܒܐ a razor.)

גִּלְבֹּעַ ("bubbling fountain," from גַּל and בּוֹעַ ebullition; see the root בּוּעַ), *Gilboa,* pr. n. of a mountain, or mountainous region, in the tribe of Issachar, where Saul was defeated and killed by the Philistines, 1 Sa. 28:4; 31:1; 2 Sa. 1:6, 21. From the etymology it would appear not improbable that this was properly the name of a fountain (Tubania), or of a village near a fountain, from which the neighbouring mountain had its name. Eusebius mentions a village called Γεβουέ (read Γελβουέ). [A village stands, on what appear to be these mountains, called Jelbôn جلبون, Rob. iii. 157.]

גַּלְגַּל pl. גַּלְגַּלִּים (from the root גָּלַל).—(1) *a wheel,* of a chariot, Isa. 5:28; Eze. 10:2, 6; 23:24; 26:10; of a well to draw water, Ecc. 12:6.

(2) *a whirlwind,* Ps. 77:19; Eze. 10:13. (Syr. ܓܝܓܠܐ). Hence—

(3) *straw, chaff, husk,* which is driven by a

whirlwind; Ps. 83:14, אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל "my God make them as chaff, which the wind drives away;" Isa. 17:13, כְּגַלְגַּל לִפְנֵי סוּפָה "like chaff in the whirlwind;" Parall. מֹץ. (Aram. ܓܠܐ, גְּלָא chaff, dust, and the like, driven by the wind, Arab. جل id.

גַּלְגַּל Ch. *a wheel*, Dan. 7:9.

גִּלְגָּל m.—(1) *a wheel*, Isa. 28:28.

(2) with art. הַגִּלְגָּל ("a circle," or according to Josh. 5:9, "a rolling away"), *Gilgal*, pr. n. [*a*] of a town situated between Jericho and the Jordan (Josh. 4:19, 20; 9:6; 10:6, 7; 14:6; 15:7), where Samuel and Saul sacrificed (1 Sa. 10:8; 11:14, 15; 13:4—9; 15:21, 33), and where prophets dwelt, 2 Ki. 4:38, but where also the worship of idols was practised (Jud. 3:19; Hos. 4:15; 9:15; Amos 5:5); more fully בֵּית הַגִּלְגָּל Neh. 12:29; Γάλγαλα, 1 Mac. 9:2. The village mentioned, Josh. 12:23; Deu. 11:30, does not appear to have been different.

["(*b*) a place or region near the western coast of Palestine, Josh. 12:23."]

גֻּלְגֹּלֶת f., *the skull*, so called from its round form (root גָּלַל), 2 Ki. 9:35. This word is also used where the single individuals of a nation are numbered; as in Lat. *caput*, Germ. Kopf [Engl. *heads*]; Ex. 16:16, עֹמֶר לַגֻּלְגֹּלֶת "an omer apiece;" Num. 1:2, כָּל־זָכָר לְגֻלְגְּלֹתָם "all the males according to their heads," i.e. man by man, verses 18, 20, 22; compare רֹאשׁ Jud. 5:30. (In the Rabb. כֶּסֶף הַגֻּלְגֹּלֶת signifies a poll-tax; Syr. ܓܓܘܠܬܐ id. by casting away Lamed of the first syllable; Arabic جلجة, where the second Lamed is cast away; comp. Γολγοθᾶ, Matth. 27:33.)

גָּלַד an unused root, which appears to have had the signification *to be smooth*, *naked* (like very many roots beginning with the letters גל, חל); hence—

גֶּלֶד with suff. גִּלְדִּי *the skin* of a man, so called from its being naked, Job 16:15; Arab. جلد, Syr. ܓܠܕܐ id.

גָּלָה fut. יִגְלֶה with Vav convers. וַיִּגֶל prop. TO BE NAKED, and trans. TO MAKE NAKED (kindred to the root גָּלַח *to be naked;* hence, to be bald, whence, by a softer pronunciation, גָּלָה, גָּלַהּ); especially used of the ear by taking away the hair, of the face by taking away a veil (Arab. جلا to cast away a garment, to cast away a vail and make bare a woman's face; metaph. to uncover anything). In the usage of the Hebrew language—

(1) *to make naked;* hence, *to disclose*, *reveal*, *to uncover;* especially in the phrase גָּלָה אֹזֶן פ׳ *to make bare*, *to uncover* any one's *ear* by taking away the hair, as done by those who are about to disclose some secret thing; hence *to certify* of anything, *to disclose* a matter; 1 Sa. 20:2, "my father will not do anything וְלֹא יִגְלֶה...אֶת־אָזְנִי but he will disclose it to me," verses 12, 13; 9:15; 22:8, 17. Elsewhere used, in a sense a little different, of God, Job 36:10, "he opens their ears to instruction;" verse 15; 33:16. Hence it is applied גָּלָה סוֹד to reveal a secret, Amos 3:7; Pro. 20:19. It is also said, גָּלָה סֵפֶר to disclose, to unfold a book, ein Buch aufschlagen, Jer. 32:11, 14.

(2) *to make* a land *naked* of inhabitants, i.e. *to emigrate* (Arabic جلا and جلى id.), and that whether willingly, 2 Sa. 15:19; or unwillingly, i.e. *to be led into exile*, 2 Ki. 17:23; 24:14; 25:21; Am. 1:5; 6:7, etc; used of inanimate things, Isa. 24:11, "the joy of the land is gone away," is exiled; Job 20:28; Pro. 27:25.

NIPHAL.—(1) *to be uncovered*, *to be made naked;* Isa. 47:3, "thy nakedness shall be uncovered;" Eze. 13:14; 16:36; 23:29. Also used of a vail taken away, Jer. 13:22.

(2) *to be revealed*.—(*a*) used of men and of God; *to appear*, as if by the removal of a vail, i. q. נִרְאָה; followed by אֶל Gen. 35:7; 1 Sa. 14:8, 11; compare Isa. 53:1, where there follows עַל.—(*b*) *to be manifested*, *manifest*, used of things which were before concealed, Isa. 49:9; Hos. 7:1.—(*c*) *to be declared*, followed by לְ and אֶל Isa. 23:1; 1 Sa. 3:7.

(3) *to be carried away;* pass. of Hiph. Isa. 38:12.

PIEL i. q. Kal, but so however, that the proper signification is the prevalent one.

(1) *to make naked*, *to uncover*, as the feet, Ruth 3:4, 7; the foundations of a building, Micah 1:6. It is also followed by an acc. of the removed covering, Isa. 22:8; 47:2; Nah. 3:5; Job 41:5. Specially—(*a*) גִּלָּה עֶרְוַת אִשָּׁה "to uncover the nakedness of a woman;" i. e. to have intercourse with her, Lev. 18:8, seq.; 20:17, seq. From the words of Lev. 18:8, it is understood why *to uncover the nakedness of a man*, is used for, to have unlawful intercourse with his wife, 20:11, 20, 21; in which sense there is also said, to uncover his skirt or coverlet; Deu. 23:1; 27:20.—(*b*) to uncover any one's eyes (said of God), i. e. to open them, to shew to him things hidden from mortals; Nu. 22:31; Ps. 119:18, גַּל־עֵינַי (a man)

"with open eyes;" said of a prophet, Nu. 24:4, 16. [Part. Paül.]

(2) metaph. *to reveal* some hidden thing, Job 20:27; a secret, Pro. 11:13; to deliver up a fugitive, Isa. 16:3; *to make known* his power and glory, as God, Ps. 98:2; Jer. 33:6. גָּלָה עַל ד׳ is i. q. גִּלָּה אֶת־אֲשֶׁר עַל ד׳ to uncover a vail, which vailed over any thing, Lam. 2:14; 4:22 (where nothing needs alteration).

Pual, *to be uncovered;* Nah. 2:8, of Nineveh, גֻּלְּתָה "she is uncovered," i. e. ignominiously.

Hiphil, הִגְלָה and הֶגְלָה fut. apoc. וַיֶּגֶל *to carry away, to lead into exile;* 2 Ki. 15:29; 17:6, 11; 18:11, etc.

Hophal pass. Esth. 2:6, etc.

Hithpael—(1) *to uncover oneself,* Gen. 9:21.—(2) *to reveal itself,* said of any one's heart.

Derivatives, גּוֹלָה, גָּלוּת, גּוֹלָן, גִּלָּיוֹן, and the pr. n. יָגְלִי, גִּלֹּנִית.

גְּלָא, גְּלָה Ch. *to reveal;* Dan. 2:22, 28, 29.

Aphel (in the Hebrew manner) הַגְלִי, i. q. Heb. Hiph. *to lead into exile,* Ezr. 4:10; 5:12.

גֹּלָה i. q. גּוֹלָה *emigration, exile.*

גִּלֹה (of the form קִיטוֹר, שִׁילֹה, exile, from גָּלָה) *Giloh,* pr. n. of a city in the mountains of Judah, Josh. 15:51; 2 Sa. 15:12. Gent. n. is 2 Sa. loc. cit. from the form גִּילֹנִי, like שִׁילֹנִי from שִׁילֹה.

גֻּלָּה f. (from the root גָּלַל see the etym. note.)—(1) *fountain, spring,* i. q. גַּל No. 2. Plur. Josh. 15:19; Jud. 1:15.

(2) *a bowl, reservoir,* so called from its roundness; used of the bowl or oil-vessel of the holy candlestick, Zec. 4:3; comp. 2, where there is in masc. גֹּל. Ecc. 12:6, in describing old age and death, עַד־אֲשֶׁר לֹא־יֵרָתֵק חֶבֶל הַכֶּסֶף וְתָרֻץ גֻּלַּת הַזָּהָב "before the silver cord be severed, and the golden lamp be broken."

(3) *a ball, a small globe,* on the capital of columns, 1 Ki. 7:41; 2 Ch. 4:12, 13.

גִּלּוּלִים m. plur. pr. *trunks, logs, blocks,* such as are rolled, whence the name (see גָּלַל), hence in derision *idols,* Levit. 26:30; Deut. 29:16, etc; in various phrases; הָלַךְ אַחֲרֵי הַגִּלּוּלִים to follow idols, 1 Ki. 21:26, עָבַד הַגִּלּוּלִים to serve idols, 2 Ki. 17:12; 21:21; נָשָׂא עֵינַיִם אֶל־הַגִּ׳ to lift up the eyes to idols, Eze. 18:12. It is often joined to other nouns expressing contempt of idols, as שִׁקּוּצִים Deu. 29:16; תּוֹעֵבוֹת Eze. 16:36; אֱלִילִים 30:13, and is mostly used in speeches in which worshippers of idols are rebuked, as נִטְמָא בְגִלּוּלִים to pollute oneself with idols, Eze. 20:7, זָנָה אַחֲרֵי גִלּוּלִים 6:9; נִאֵף אֶת־הַגִּלּוּלִים 23:37, etc.

גְּלוֹם m. (from the root גָּלַם) *a mantle, cloak* with which any one is wrapped up, Eze. 27:24. (Ch גְּלִימָא, גְּלָם id. Hence Gr. χλαμύς, χλανίς, χλαῖνα.)

גּוֹלָן Josh. 21:27, קרי i. q. גּוֹלָן which see.

גָּלוּת once גָּלֻת Obad. 20 (with Kametz impure) f. [root גָּלָה.]

(1) *a carrying away, exile,* 2 Ki. 25:27; Jer. 52:31; Eze. 1:2; 33:21.

(2) collect. *those who are carried away, exiles.* גָּלוּת יְהוּדָה "the exiles of Judah," Jer. 24:5; 28:4; 29:22; 40:1; גָּלוּת יְהוָֹה used of Israel living in exile, Isa. 45:13.

גָּלוּת emph. גָּלוּתָא f., Ch. *exile,* בְּנֵי גָלוּתָא exiles; Dan. 2:25; 5:13; Ezr. 6:16. Syr. ܓܠܘܬܐ.

גָּלַח unused in Kal, prop. to be smooth; hence *to be naked* (comp. גָּלָה), specially *to be bald.* Arab. جلح to be bald in the head. This root is softened from the harder root קָרַח; transp. it is חָלַק. In the western languages there correspond with this, *calvus,* Slav. *goly, holy,* Germ. fahl, also *gelu, glacies.*

Piel, *to shave* the head, Nu. 6:9; Deu. 21:12; a person, 1 Ch. 19:4; *to shave off, cut off* the hair (see Pual), the beard, 2 Sa. 10:4. Once intrans. *to shave oneself* (the hair and beard), Gen. 41:14. Metaph. any one is said *to shave* a land, who devastates it with fire and sword; Isa. 7:20. (Ch. גְּלַח to shave, to shear, גַּלָּח bald, used by the Rabbins of the monks, like the Bohem. *holy*).

Pual, *to be shorn,* Jud. 16:17, 22.

Hithpael—(1) *to shave oneself,* Lev. 13:33.

(2) *to shave,* or *cut off from oneself* (compare Lehrg. p. 284, letter *d*), with an acc., Nu. 6:19.

גִּלָּיוֹן (of the form נִקָּיוֹן, חִזָּיוֹן, כִּלָּיוֹן) m. *a tablet* made of wood, stone, or metal, on which any thing is inscribed, i. q. לוּחַ so called as being bare, naked, and empty (see the root גָּלָה), Isa. 8:1. With the Talmudists גִּלָּיוֹן is the blank margin of the leaves of books.

Pl. גִּלְיֹנִים Isa. 3:23, *mirrors,* pr. tablets or *thin plates* made of polished metal, such as were the mirrors which the Hebrew women carried about with them (Ex. 38:8; Job 37:18), as was done also by other ancient nations (see my Comment. on Isa. loc. cit.); these mirrors were mostly of a round form and with a handle. So Chald., Vulg., Kimchi in Comment., Abarbanel, Jarchi. On the other hand LXX. (διαφανῆ Λακωνικά) and Kimchi explain it of *transparent garments,* as it were *making* the body *naked.* Comp. Schrœder, De Vestitu Mull. Heb. p. 311, 312.

גָּלִיל—(1) adj. *rolling, turning*, used of the leaves of a door, 1 Ki. 6:34. (Comp. Eze. 41:24.)

(2) subst. *a ring*, Est. 1:6; Cant. 5:14, יָדָיו גְּלִילֵי זָהָב מְמֻלָּאִים בַּתַּרְשִׁישׁ "his hands (are like) gold rings adorned with gems of Tarshish." The fingers when bent are like gold rings, the dyed nails are compared to gems.

(3) *circuit, region*, i.q. כִּכָּר. Specially גְּלִיל הַגּוֹיִם Isa. 8:23, the circuit [*Galilee*] of the Gentiles, and κατ' ἐξοχὴν הַגָּלִיל Josh. 20:7; 21:32; הַגָּלִילָה (with ה parag.), 2 Ki. 15:29; אֶרֶץ הַגָּלִיל 1 Ki. 9:11, is the name of a region with twenty cities, although small ones, in the tribe of Naphtali, around the city Kedesh (for there thrice occurs קֶדֶשׁ בַּגָּלִיל), inhabited by Gentiles, namely by the neighbouring Phœnicians. LXX. ἡ Γαλιλαία.

גְּלִילָה f. i.q. גָּלִיל No. 3, *circuit, region*, גְּלִילוֹת הַפְּלִשְׁתִּים "regions of the Philistines," Josh. 13:2; גְּלִילוֹת פְּלָשֶׁת Joel 4:4; Γαλιλαία Ἀλλοφύλων, 1 Mac. 5:15. גְּלִילוֹת הַיַּרְדֵּן i.q. כִּכַּר הַיַּרְדֵּן the circuit, the bank of Jordan, *el Ghôr*. Josh. 22:10, 11. Nearly the same region appears to be denoted, Eze. 47:8.

גַּלִּים ("fountains"), [*Gallim*], pr.n. of a town of the Benjamites, situated to the north of Jerusalem, 1 Sa. 25:44; Isa. 10:30.

גָּלְיַת ("exile," "an exile"), *Goliath*, a giant, of the nation of the Philistines, killed in single combat by David (1 Sa. 17:4, 23; 21:10; 22:10; Sir. 42:5). As to 1 Ch. 20:5, see under the word לַחְמִי.

גָּלַל 1 pers. גַּלּוֹתִי, but pl. גָּלֲלוּ Gen. 29:3, 8, imp. גֹּל, גּוֹל, once גַּל Ps. 119:22, TO ROLL, as stones, Gen. 29:3, 8. Met. followed by מֵעַל *to roll off*, or *away from* any one, e.g. reproach, Josh. 5:9; Ps. 119:22; followed by אֶל and עַל to transfer what is rolled away from oneself to another; Ps. 37:5, גּוֹל עַל־יְהוָֹה דַּרְכֶּךָ "roll upon Jehovah thy way," i.e. commit all thy concerns to God; Prov. 16:3, גֹּל אֶל־יְהוָֹה מַעֲשֶׂיךָ "commit to Jehovah whatever thou doest." Ellipt. Psal. 22:9, where the poet [Christ] speaks of his enemies as deriding his confidence in God and saying, גֹּל אֶל־יְהוָֹה יְפַלְּטֵהוּ "let him devolve his matters upon Jehovah, let him deliver him;" so that גֹּל may be taken as the third person of the imperative, or "he devolved" etc., so that גֹּל is the infinitive put for the finite verb.

Note. The genuine power of this root is expressed by the Germ. rollen, which, like this, is also onomatopoetic. It is one *very widely extended*, imitating the noise of a globe or other round body rolled forward quickly. It is applied therefore in derivatives.—(*a*) to things that are round, globular, or rolling, as גַּלְגַּל a wheel, also a whirlwind; גָּלִיל a ring, מְגִלָּה a volume, a roll, Rolle, גֻּלְגֹּלֶת skull, גֵּלֶל a ball of dung, גֻּלָּה, גַּל a reservoir for oil.—(*b*) to heavy things, such as would be rolled and not carried, whence גַּל a heap of stones, גִּלּוּלִים trunks, stocks (Klöße), so called from being rolled; גָּלָל a large stone. (Arab. جلل an important affair.) It is used also—(*c*) of waves of water rolling themselves onwards, like the German and English quellen, to *well*, whence גַּל, גַּלִּים Germ. Wellen. From this most fertile monosyllabic stock, have also sprung the tri-literal roots אָגַל, Arab. اجل, עָגַל whence עֲגָלָה a cart, and with a third radical added at the end, גָּלַם to roll up, גֹּלֶם, גֹּלֶם Lat. *glomus*, *glom*eravit, *globus*, Klumpen. In the Hebrew language it has also the sister roots גִּיל to go into a circle, and with a palatal turned into a guttural חוּל, חִיל, אוּל, אִיל (which see); also it has a vast number of offsets in the western languages, especially in Greek. Comp. κέλλω, κίλλω (Valck. ad Herod. vii. 155), κυλίω, κυλίνδω (גלם), κόλλοψ, κόλλαβος, κόλλιξ, κύλλος (comp. κοῖλος), κόλλυρα (a round cake, כִּכָּר), and with the palatal rejected or else put at the end, ἴλλω, εἴλω, εἰλέω, εἰλύω, ἴλη, οὖλος, ἴουλος, ἴλιγγος, ἕλιξ and ἑλίσσω etc. Lat. *volvo*, Lat. med. *callus*, i. q. French *gallet*, *caillou* (גַּל), Germ. Galle, Gölle i. q. Quelle, quellen, wallen, wälzen, onomat. kullern, Swed. *kula*, and Lower Germ. Kaul (whence Kugel).

When any thing is rolled along on a rough gravelly soil, so as to make a scraping sound, this is expressed by roots made harsh with the canine letter ר; גָּרַר, גָּרַל, כָּרַר the effects of which are not less widely diffused.

NIPHAL נָגַל plur. נָגֹלּוּ fut. יִגַּל.

(1) *to be rolled*, of the waves of water, Am. 5:24.

(2) *to be rolled up*, used of the heaven; rolled up like a book, Isa. 34:4.

POAL, *to be rolled* in blood, i. e. to be stained with blood, Isa. 9:4.

HITHPOEL id., 2 Sa. 20:12. Followed by עַל *to roll oneself* upon any one, i. e. to rush upon him, Gen. 43:18.

PILPEL גִּלְגֵּל i.q. Kal No. 1, *to roll, to roll down*, Jer. 51:25.

HITHPALPEL הִתְגַּלְגֵּל *to roll oneself down*, used of an attacking enemy, Job 30:14.

HIPHIL, fut. וַיָּגֶל *to roll, to roll down* a stone, Gen. 29:10.

Derivatives, see note under Kal.

גָּלָל m.—(1) *dung*, so called from its globular form, i.q. גֵּלֶל, see the root No. 1; 1 Ki. 14:10. Arab. جَلَّة globular dung of animals, as of camels, sheep

(2) *circumstance, cause, reason;* Germ. Umstand; comp. as to the etymology אודות, סִבָּה, whence בִּגְלַל, with suffix בִּגְלָלְךָ, בִּגְלַלְכֶם, prep. *because of*. Gen. 39:5; Deu. 15:10; 18:12; Jer. 11:17; 15:4. To this answers the Arabic من جل الك and من اجلك (with Elif prosthetic).

(3) [*Galal*], pr.n. of two men (perh. "weighty," "worthy," as اجل)—(*a*) 1 Chr. 9:15.—(*b*) 1 Chr. 9:16; Neh. 11:17.

גְּלָל m. Ch. pr. *rolling;* hence *weight, magnitude* (see the root, note under Kal), Ezra 5:8; 6:4, אֶבֶן גְּלָל "great, heavy, squared stones," such as were rolled, not carried. In German, a book of large size, such as might be *rolled* sooner than carried, according to the present custom, in a bag, is called jocosely ein Wälzer. Talm. גללא without אבן is used of a large stone (Buxt. page 433).

גֵּלֶל m. i. q. גָּלָל No. 1, *dung* of men. In sing. once, Job 20:7, כְּגֶלְלוֹ לָנֶצַח יֹאבֵד according to Chald. and Vulg. rightly, "*sicut stercus suum in æternum peribit;*" as to this comparison, by which ignominious destruction is denoted, see 1 Ki. 14:10.

Pl. גְּלָלִים *dung*, pr. globules of dung, Zeph. 1:17; specially human, Eze. 4:12, 15.

גִּלְלַי (perhaps "dungy"), [*Gilalai*], pr. n. of a man, Neh. 12:36.

גָּלַם fut. יִגְלֹם TO ROLL TOGETHER. Found once 2 Ki. 2:8. See the root גָּלַל and the note there under Kal. Hence the nouns גְּלוֹם, and—

גֹּלֶם [with suffix גָּלְמִי], m. prop. *something rolled together;* hence, *rude* and *unformed matter*, not yet wrought, the parts of which are not yet unfolded and developed. Thus of an embryo, Psalm 139:16. [Rather, of the mystical body of Christ.] (It is often used in the Talmud of anything not yet wrought and developed, see Chelim xii. § 6; and it is applied to an ignorant man, Pirke Aboth v. § 7.)

גַּלְמֻד quadril. not used; compounded of جمد and جلد each of which roots have the signification of *hardness*. Hence—

גַּלְמוּד adj. quadril. *hard;* Arabic جلمود hence *sterile*, prop. used of hard stony ground (comp. *στερρός, sterilis*); hence used of a woman, Isa. 49:21; poet. of a night in which one is born, Job 3:7; *lean*, and emaciated with hunger (verhungert), Job 15:34; 30:3.

גָּלַע a root not used in Kal. Arab. Conj. III. *to quarrel* with any one, especially in dice, drinking or in dividing an inheritance. So the Hebrew—

HITHPAEL, *to become angry, irritated* (in strife) Pro. 20:3, "it is an honour to a man to leave off strife, וְכָל־אֱוִיל יִתְגַּלָּע but every fool becomes angry." Followed by בְּ of the thing, Prov. 18:1. It is also used of strife itself, as becoming warmer, Pro. 17:14.

גָּלְעַד an unused quadril. root; Arabic جلعد *hard, rough.* Hence—

גִּלְעָד [*Gilead*], pr.n.—(1) of several men, as—(*a*) a son of Machir, grandson of Manasseh, Nu. 26:29, 30. Hence patronym. גִּלְעָדִי Jud. 11:1; 12:7.—(*b*) Jud. 11:1, 2.—(*c*) 1 Ch. 5:14.

(2) with the art. הַגִּלְעָד ("hard, stony region;" according to Gen. 31:21, i.q. גַּלְעֵד "hill of witness" [which is of course the true etymology]), *Gilead*, a region of Palestine beyond Jordan. It properly designates the mountain district to the south of the river Jabbok (Gen. 31:21—48; Cant. 4:1), with a city of the same name (Hos. 6:8; comp. Jud. 12:7, LXX. which appears to be the same as רָמוֹת גִּלְעָד), where there are now two mountains (*Jebel Jelâd* and *Jelûd*), with the ruins of cities of the same names (see Burckhardt's Travels, Germ. edit. ii. page 599). It is hence applied to the whole mountain tracts between Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and the half tribe of Manasseh (now called البلقاء [*el-Belka'*] and جبل عجلون [*Jebel-'Ajlûn*]) Nu. 32:26, 29; Deu. 3:12; Josh. 12:2, 5; 13:10, 11, 31; Am. 1:3, 13. It is therefore used for the tribes of Gad and Reuben, Ps. 60:9; 108:9; for the tribe of Gad, Jud. 5:17, comp. 5:16; although also, from the variety of usage in any thing of the kind, 1 Sa. 13:7, the land of Gad and Gilead are spoken of together. It once comprehends even Bashan, and extends to the northern boundary of Palestine, Deu. 34:1.

גָּלַשׁ i.q. Arabic جلس TO SIT, TO SIT DOWN, TO LIE DOWN. Cant. 4:1, "thy locks are as a flock of goats שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד which lie down on mount Gilead." Cant. 6:5. Prop. lie down, as if hanging from mount Gilead, from its side, see מִן No. 3. Jerome 4:1, "*quæ ascenderunt.*" LXX. 6:5, Complut. ἀνέβησαν; compare جلس Conj. II. to go up.

גַּם prop. subst. *addition, accumulation;* hence part. indicating accession, like אַף (which see).—(1) *also*, Gen. 3:6, 22; 7:3; 19:21, 35; 30:15; 35:17, etc. It is prefixed to the words to which it refers, like the Lat. *etiam ;* but when words are repeated for the sake of emphasis, it is put between them; as with

pronouns, הִיא גַם הִיא she herself also, Gen. 20:5; בְּפִיו גַם הוּא in *his* mouth also, 2 Sa. 17:5; Prov. 23:15; Gen. 27:34 (comp. Gram. § 92, 1; [119, 4]; Lehrg. § 191); used with verbs, Gen. 46:4, וְאָנֹכִי אַעַלְךָ גַם עָלֹה "and I will also come up with thee." Gen. 31:15; 1 Sa. 1:6. It is sometimes put at the beginning of a sentence, referring not to the nearest word, but to one more remote. Gen. 16:13, הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי "do I here see (i. e. live) also after the vision (of God)?" Prov. 19:2; 20:11; Isa. 30:33. (Observe the same thing of the part. אַךְ Isa. 34:14; רַק Isa. 28:19.) Poet. used sometimes for the simple וְ (compare Dan. *og* and); Joel 1:12; Jud. 5:4; Psa. 137:1. גַּם...גַּם *also...also, both, and*, Gen. 24:25; 43:8; Ex. 12:31; *that...so*, Jer. 51:12; and even put three times, Isa. 48:8; גַּם...וְגַם Gen. 24:44.

(2) Not unfrequently it is used as an intensive, *even* (see אַף No. 1). Prov. 14:20; 17:26; Joel 3:2; with a particle of negation, *not even*, Psal. 14:3; 53:4; 2 Sa. 17:12, 13 (comp. עַד No. 3, *a*).

(3) It often only serves to make a sentence emphatic, and sometimes may be rendered *yea, indeed, truly*, or else it shews that the next word takes a considerable emphasis. Job 18:5, גַּם אוֹר רְשָׁעִים יִדְעָךְ "yea, the light of the wicked shall be put out." 1 Sa. 24:12, רְאֵה גַּם רְאֵה see, yea, see (siehe, siehe doch!). Gen. 29:30, "and he loved Rachel more than Leah." Job 2:10, "shall we receive good from the Lord, and shall we not," etc. Hos. 9:12, "for woe to them!" Gen. 42:22; Job 13:16; 16:19; Isa. 66:4. So גַּם שְׁנֵיהֶם alle beyde, both together, Gen. 27:45; Prov. 17:15; 20:10, 12; 1 Sa. 4:17, גַּם כֹּל all together, alle zusammen; 2 Sa. 19:31; Ps. 25:3. גַּם עַתָּה Germ. nun gut, Gen. 44:10.

(4) גַּם־כִּי *even if*, followed by a fut. Isa. 1:15; Hos. 8:10; 9:16; and without כִּי Isa. 49:15; Ps. 95:9. There also occurs כִּי גַם Eccl. 4:14; 8:12.

(5) advers. *however, but*, chiefly followed by a negative part. Ps. 129:2; Eccl. 4:16; Eze. 16:28.

גָּמָא not used in Kal, TO ABSORB, TO DRINK UP, TO SWALLOW, i. q. Ch.

PIEL poet. applied to a horse as it were swallowing the ground in his rapid course. Job 39:24, יְגַמֶּא אֶרֶץ "he swallows the ground," i. q. he runs away with it. (The same metaphor is of frequent use in Arabic in the verb لقم to swallow up, as التقم الارض; see Schultens ad h. l. and Bochart, Hieroz. i. p. 142—148.)

HIPHIL, *to give to be drunk* or *absorbed*, Gen. 24:17. Hence—

גֹּמֶא m. *a marsh rush*, specially *papyrus nilotica*, so called because it absorbs and drinks moisture (comp. *bibula papyrus*, Lucan. iv. 136). Job 8:11; Isa. 35:7. The Egyptians used this to make garments, shoes, baskets, and vessels of various kinds, especially boats (Plin. xiii. 21—26). Ex. 2:3, תֵּבַת גֹּמֶא "an ark," or "skiff of papyrus." Isa. 18:2.

גָּמַד an unused root, the true sense of which has been altogether neglected by etymologists. Pr. it is *to cut, to cut down* boughs, or trees, like the Æthiopic ገመደ: and Arab. جمد Kamûs p. 353, comp. transp. גָּדַם, جدم. Hence is formed—(1) גֹּמֶד a branch, a staff, hence a cubit; the same verb is applied to brave warriors who *cut down* enemies like trees; hence—(2) Arabic جمد and Syriac APHEL, *to be fierce* as a soldier. Hence the word which has greatly perplexed interpreters—

גַּמָּדִים m. pl. Eze. 27:11, *brave, bold soldiers*. Jerome, *bellatores*. The vain and unlearned conjectures of interpreters are wearying (see Thes. p. 292), and—

גֹּמֶד m. pr. *a staff, rod*, so called from being cut off (Zab. ܓܘܪܡܕܐ a staff; the letter ר being inserted, and also ז and ד interchanged, Ch. כּוּרְמִיזָא); hence *a cubit*, as the German dealers, in selling silk, use Stab for the measure of two cubits. Jud. 3:16. (Syr. ܓܘܪܡܕܐ a cubit, ܓܘܪܡܝܕܐ, ܓܪܡܕܐ id.)

גָּמוּל ("weaned"), [*Gamul*], pr. n. m. 1 Chron. 24:17. Comp. בֵּית גָּמוּל.

גְּמוּל m.—(1) *action, work*, any thing *well* or *ill done*, more fully גְּמוּל יָדַיִם Jud. 9:16; Proverbs 12:14; Isa. 3:11; in a good sense, *a benefit*, Ps. 103:2. הֵשִׁיב גְּמוּלוֹ לְ to repay actions to any one, i. e. his deeds. Ps. 28:4, הָשֵׁב גְּמוּלָם לָהֶם; Proverbs 12:14; followed by עַל Psalm 94:2. שִׁלֵּם גְּמוּל לְ id. Ps. 137:8; Prov. 19:17; followed by עַל Joel 4:4.

(2) *retribution, recompense*, Isa. 35:4. Root גָּמַל.

גְּמוּלָה i. q. גְּמוּל Nos. 1, 2. 2 Sa. 19:37; Isaiah 59:18.

גָּמַז an unused root, prob. i. q. גָּמַד *to cut off*, whence Arab. جميز acute-minded, and جمّيز a sycamore, so called from being cut (see בָּלַס). Hence—

גִּמְזוֹ (i. q. גִּמְזוֹן a place abounding with sycamores), [*Gimzo*], pr. name of a town of the tribe of Judah, 2 Ch. 28:18. [Now Jimzu, جمزو, Rob. iii. 57.]

גָּמַל fut. יִגְמֹל—(1) TO GIVE, TO DO, or SHEW to any one (good or evil), followed by two acc., one of the person, the other of the thing (compare Gr. εὖ, κακῶς πράττειν τινά). 1 Sa. 24:18, אַתָּה גְּמַלְתַּנִי הַטּוֹבָה "thou hast done good to me." Gen. 50:15, "all the ills אֲשֶׁר גָּמַלְנוּ אֹתוֹ which we brought upon him." Gen. 50:17; Prov. 3:30; 31:12; Isa. 63:7; followed by לְ of pers. Isaiah 3:9, גָּמְלוּ לָהֶם רָעָה "they have brought evils upon themselves." Psalm 137:8, גְּמוּלֵךְ שֶׁגָּמַלְתְּ לָנוּ "that which thou hast brought upon us."

(2) *to do good* to any one, Pro. 11:17; גּוֹמֵל נַפְשׁוֹ *doing good to himself*, followed by עַל Ps. 13:6; 116:7; 119:17; 142:8.

(3) *to repay* to any one good or evil, followed by an acc. Ps. 18:21, יִגְמְלֵנִי יְהוָה כְּצִדְקִי "God repaid me according to my righteousness;" עַל 2 Ch. 20:11; Ps. 103:10; לְ Deu. 32:6 (unless the words be differently divided, הַל יְהוָה, and there is here an accusative of person).

II. (4) *to wean* an infant, Isa. 28:9 (where מֵחָלָב is added), Isa. 11:8; 1 Ki. 11:20.

(5) *to ripen* fruit, Nu. 17:23. Intrans. *to become ripe*, Isa. 18:5.

Note. This primary signification and the origin and connection of the other meanings are well illustrated by Alb. Schultens (on Pro. 3:30); comparing Arab. غمل pr. to cover with fomentations, to produce warmth, *to cherish*, which notion of cherishing and warming is applied—(*a*) to ripening fruit.—(*b*) to a weaned child.—(*c*) to benefits conferred on any one, and with which as it were we cherish him; nor is it difficult to understand how such a word afterwards became used in a bad sense (see בָּשַׁל). ["But the verb غمل can only refer to the significations in No. II; while for those in No. I, we may compare עָמַל, Arab. عمل, to labour, to do." Ges. add.]

NIPHAL pass. of II, Gen. 21:8; 1 Sa. 1:22.

Derivatives גְּמוּל, גְּמוּלָה, תַּגְמוּל, and pr. n. גַּמְלִיאֵל.

גָּמָל plur. גְּמַלִּים comm. *a camel* (Gen. 32:16). This word is found in all the Phœnicio-Shemitic languages; and besides, not only in Greek and Latin, but also in Ægypt. (ϫⲁⲙⲟⲩⲗ, ϭⲁⲙⲟⲩⲗ) and Sanscr. under the form *kramêla*, *kramélaka*. Bochart (Hieroz. i. p. 75, seq.) and others, derive it from גָּמַל to repay, because the camel is an animal μνησίκακος. It is however, more probable that גָּמָל has adopted the signification of the cognate حمل to carry.

גְּמַלִּי ("one who possesses camels," or "who is carried on a camel"), [*Gemalli*], pr. n. m., Nu. 13:12.

גַּמְלִיאֵל ("benefit of God"), *Gamaliel*, pr. n. m. Nu. 1:10; 2:20; 7:54.

גָּמַם an unused root, i. q. עָמַם (which see), *to gather together*, *to join together*, *to heap up*. Compare جمّ to heap up, to increase, and intrans. to be heaped up, to be much. Hence גַּם and מְגַמָּה.

גָּמַץ a root not used in Hebrew, *to dig*, see גּוּמָּץ.

גָּמַר fut. יִגְמֹר—(1) TO COMPLETE, TO FINISH, Ps. 57:3, אֵל גֹּמֵר עָלָי "God who will complete for me," i. e. will plead my cause; Ps. 138:8, seq. בְּעַד.

(2) intrans. *to leave off*, *to fail*, Ps. 7:10; 12:2; 77:9. In the Aramæan dialects this root is of frequent occurrence in both significations.

גְּמַר Ch. id. Part. pass. גְּמִיר *perfect*, *complete*, in skill or learning, Ezr. 7:12.

גֹּמֶר *Gomer*, pr. n.—(1) of a northern people sprung from Japhet (Gen. 10:2), from whom Togarmah (or the Armenians) is said to be descended (Gen. 10:3), and who in the army of Magog are mentioned with Togarmah (Eze. 38:6). This is probably to be understood of the *Cimerii* (Κιμμέριοι) inhabiting the Tauric Chersonese and the region near the Don and Danube; remarkable for their incursions into Asia-Minor in the sixth century before Christ (Herod. i. 6, 15, 103; iv. 1, 11, 12). The Arabians, by a transposition of the letters, call the people of this region قرم, whence now *Krim* is used from the Tauric Chersonese and بحر القرم the Cimmerian sea, is used of the Euxine Sea. Wahl (Altes und neues Asien, i. p. 274) compares *Gamir*, which amongst the Armenians was the name of Cappadocia.

(2) the wife of Hosea the prophet, a harlot, Hos. 1:3. (Appell. i. q. جمر coals.)

גְּמַרְיָה ("whom Jehovah has completed"), [*Gemariah*], pr. n. m., Jer. 29:3.

גְּמַרְיָהוּ (id.), [*Gemariah*], pr. n. of one of the nobles in the time of Jeremiah, Jer. 36:10—12.

גַּן with suff. גַּנִּי comm. (f. Gen. 2:15), *a garden*, especially one *planted with trees* (prop. a place protected with a fence, from the root גָּנַן). Gen. 2:8

seq. גַּן הַיָּרָק a garden of herbs, Deut. 11:10; 1 Ki. 21:2. גַּן עֵדֶן the garden of Eden planted by God, Gen. 3:24; Joel 2:3; also called גַּן אֱלֹהִים Eze. 28:13; 31:8, 9; and גַּן יְהוָה Gen. 13:10; Isa. 51:3. *A garden enclosed*, Cant. 4:12; figuratively used of a chaste woman. Plur. גַּנִּים Cant. 4:15; 6:2.

גָּנַב fut. יִגְנֹב.—(1) TO STEAL, TO TAKE AWAY BY THEFT, SECRETLY. (This verb appears to be denominative from the Arab. جنب a side, Ch. גַּב and prop. equivalent to, *to put aside*; Germ. auf die Seite bringen.) ["Compare Sanscrit *parçvaka* thief, from *parçva* side."] Hence جنب has many significations taken from the idea of side, to break a side, to take from the side.) Followed by an acc. of thing, Gen. 31:19, 30, 33; and person, 2 Sa. 19:42; Deu. 24:7; Job 21:18, וּכְמֹץ גְּנָבַתּוּ סוּפָה "and like the chaff, which the wind **driveth** away;" 27:20. Part. pass. with Yod parag. גְּנֻבְתִי Gen. 31:39.

(2) *to deceive*, like the Gr. κλέπτειν. Gen. 31:27, וַתִּגְנֹב אֹתִי "thou hast **deceived** me." Especially followed by לֵב prop. *to deceive* any one's *heart*, i. e. understanding, like κλέπτειν νόον, Hom. Il. xiv. 227. Gen. 31:20, וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן "and Jacob **deceived** Laban;" verse 26. See L. de Dieu, on Gen. loc. cit., and John 10:24.

NIPHAL pass. of No. 1, Ex. 22:11.

PIEL i. q. Kal.—(1) *to steal*, Jer. 23:30.

(2) followed by לֵב *to deceive*, 2 Sa. 15:6.

PUAL pass. Job 4:12, אֵלַי דָּבָר יְגֻנָּב "an oracle was brought to me by **stealth**," or secretly. Inf. absol. גֻּנֹּב Gen. 40:15.

HITHPAEL, *to do by stealth*, followed by a gerund, 2 Sa. 19:4, וַיִּתְגַּנֵּב הָעָם בַּיּוֹם הַהוּא לָבוֹא הָעִיר "and the people that day went by **stealth** into the city." (Syr. ܓܢܒ ܢܦܫܗ to steal oneself away.) Hence—

גַּנָּב m. *a thief*, Ex. 22:1, 6, 7. Also—

גְּנֵבָה f. *something stolen, theft*, Ex. 22:3.

גְּנֻבַת ("**theft**"), [*Genubath*], pr. n. m. 1 Ki. 11:20.

גַּנָּה fem. from גַּן *a garden*, Isa. 1:30; Job 8:16. Pl. גַּנּוֹת Am. 4:9; 9:14. Root גָּנַן.

גִּנָּה fem. id., but only found in the later Hebrew [?]. Est. 1:5; 7:7, 8; Cant. 6:11. Root גָּנַן.

גָּנַז an unused root, i.q. Arab. جنز and Ch. גְּנַז to hide, to lay up in store. Kindred roots are כָּנַס, كنز, كنس, כָּנַשׁ, and transp. חָסַן, סָכַן, נָכַס, خزن. Hence—

גְּנָזִים const. st. גִּנְזֵי.—(1) *treasures*, Esther 3:9; 4:7.

(2) *chests*, in which precious wares are kept, Eze. 27:24.

גִּנְזִין Ch. pl. m. *treasures*, Ezr. 7:20. בֵּית גִּנְזַיָּא treasury. Ezr. 5:17; 6:1. Compare גִּזְבָּר.

גַּנְזַךְ m. pl. ־כִּים *treasuries* of the temple, 1 Ch. 28:11. (The termination ־ַךְ, ־ָךְ is found also in other Chaldee words, as אִלֵּךְ, דִּךְ. Comp. Lehrg. p. 516.)

גָּנַן (kindred to כָּנַן, עָנַן), prop. TO COVER, TO COVER OVER, i.q. Arabic جنّ, figuratively, *to protect*; always used of God as protecting men, followed by עַל, like verbs of covering (see עַל No. 2, *a*). 2 Ki. 20:6, וְגַנּוֹתִי עַל־הָעִיר הַזֹּאת "and I will **protect** this city." Isa. 37:35; 38:6; אֶל 2 Ki. 19:34. Pret. גַּנּוֹתִי; inf. absol. גָּנוֹן Isa. 31:5.

HIPHIL, fut. יָגֵן i.q. Kal, Isa. 31:5; Zec. 9:15 (followed by עַל); 12:8 (followed by בְּעַד, see בְּעַד No. 4).

Derivatives, גַּן, גַּנָּה, גִּנָּה, מָגֵן, מְגִנָּה.

גָּנַף see Ch. גַּף.

גִּנְּתוֹן ("**gardener**"), [*Ginnethon*], pr. n. m. Neh. 10:7; 12:16. Verse 4, incorrectly reads גִּנְּתוֹי.

גָּעָה TO LOW as an ox, an onomatopoetic root, 1 Sa. 6:12; Job 6:5. Talmud, id. Syr. ܓܥܐ to cry out, to vociferate. To this answers the Gr. γοάω, Sanscr. *gau*, Malab. *ko*, Persic كاو, كاو *kau*, *gau*, ox; Latin *ceva*, i. e. *vacca*, Columella, vi. 24, fin. In the Germanic languages, Ko, Cow, Kuh, a cow, from its lowing. Hence—

גֹּעָה ("**lowing**"), [*Goath*], pr. n. of a place near Jerusalem, Jer. 31:39.

גָּעַל TO LOATHE, TO REJECT WITH LOATHING, TO CAST AWAY (Ch. Ithpeal, to be unclean, impure, see גָּאַל No. II.; whence the notion of loathing may be derived, that is, to regard as impure, foul, comp. זָהַם). There often occurs גָּעֲלָה נַפְשִׁי אֶת "my soul **loatheth** any thing," Lev. 26:11, 15, 30, 43; followed by בְּ Jer. 14:19; and without נֶפֶשׁ Lev. 26:44; Eze. 16:45.

NIPHAL, *to be cast away*. 2 Sa. 1:21, כִּי שָׁם נִגְעַל מָגֵן גִּבּוֹרִים "for there the shield of the mighty was **cast away**;" "*ibi enim abjectus est clypeus heroum.*" as well in the Vulg., LXX. προσωχθίσθη.

HIPHIL i.q. Kal, Job 21:10, שׁוֹרוֹ עִבַּר וְלֹא יַגְעִל "his cow conceiveth and **casteth** not," does not suffer

abortion. Vulg. "*bos eorum concepit, et non abortivit;*" so also Aqu., Symm., LXX. I prefer however, "*taurus ejus init vaccam, neque abjicit,*" sc. *semen;* i. e. the coitus is not fruitless, the cows conceive; so that the fruitful breeding would be spoken of in the former hemistich, in the latter the prosperous birth.

גַּעַל ("loathing"), [*Gaal*], pr. n. m. Jud. 9:26, 28, 30.

גֹּעַל *loathing;* Eze. 16:5, בְּגֹעַל נַפְשֵׁךְ "with the loathing of thy soul," i.e. so that thou mightest loathe thyself, i. q. בְּהִגָּעֲלֵךְ; not as others take it, "with the loathing of thy life."

גָּעַר fut. יִגְעַר TO REBUKE, TO REPROVE any one, as a father a son, Gen. 37:10, וַיִּגְעַר בּוֹ אָבִיו "and his father reproved him." Ruth 2:16; Jer. 29:27. Const. with an acc. and בְּ. (Syr. ܓܥܰܪ id., Æth. ገዐረ: to cry out. Allied is the Arab. جار to low, to ask with a loud voice, to entreat with groans and cries.) Often used of God rebuking his enemies, Isa. 17:13; 54:9; Ps. 9:6; 68:31; 119:21; especially that he may restrain them and deter them from wicked efforts, Zec. 3:2, יִגְעַר יְהוָה בְּךָ הַשָּׂטָן "the Lord rebuke thee, Satan!" i.e. restrain, deter thee; Mal. 3:11, וְגָעַרְתִּי לָכֶם בָּאֹכֵל "I have rebuked for you (for your benefit) the devourer," i.e. voracious and hurtful animals; Mal. 2:3, הִנְנִי גֹעֵר לָכֶם אֶת־הַזֶּרַע "behold I will rebuke for you the seed," i. e. I will prohibit the seed from entering into your barns: I will refuse you your harvest. It is also applied to the sea, which, when rebuked by God, dries up, Ps. 106:9; Nah. 1:4. Hence מִגְעֶרֶת and—

גְּעָרָה *rebuke, reproof,* Pro. 13:1; 17:10; Ecc. 7:5; Isa. 30:17; also used of God rebuking enemies and preparing destruction for them, Ps. 76:7; 80:17; restraining the sea, so that it dries up, Ps. 104:7; Isa. 50:2.

גָּעַשׁ prop. TO PUSH, TO THRUST, Germ. stoßen. (Syr. ܓܥܰܫ to push with the horn, stoßen.) Hence in the passive conjugations, *to be concussed, moved,* prop. hin- und hergestoßen werden; and once also in Kal, Ps. 18:8, וַתִּגְעַשׁ וַתִּרְעַשׁ הָאָרֶץ "and the earth shook and trembled." In the parallel place, 2 Sam. 22:8, it is Hithpael [כ׳ Kal], in which this signification is more frequent; the writer however appears to have used Kal intransitively, on account of the paronomasia of the verbs תִּגְעַשׁ, תִּרְעַשׁ.

PUAL גֹּעַשׁ id.; Job 34:20, יְגֹעֲשׁוּ עָם וְיַעֲבֹרוּ "the people shall be moved," (i.e. shall totter) "and perish."

HITHPAEL, *to be moved,* used of the earth, Ps. 18:8, and 2 Sam. 22:8, fin.; of the waves, Jer. 5:22; 46:7.

HITHPOEL, *to stagger, to reel,* as a drunken man, Jer. 25:16.

גַּעַשׁ ("shaking," "earthquake") [*Gaash*], pr. n. of a mountain in Mount Ephraim, Josh. 24:30; Jud. 2:9. Hence נַחֲלֵי גַעַשׁ "the valleys of Gaash," those under the mountain, 2 Sam. 23:30; 1 Chron 11:32.

גַּעְתָּם ("their touch"), [*Gatam*], pr. n., Gen. 36:11, 16.

גַּף m. (from the root גָּפַף).—(1) *back,* i. q. גַּב; עַל גַּפֵּי upon the back, i.e. upon, i. q. Ch. עַל גַּבֵּי, Pro. 9:3.

(2) *body.* Hence בְּגַפּוֹ with his body (only), i. e. without his wife and children, Exod. 21:3, 4; LXX. μόνος.

גַּף Chald. *a wing;* plur. גַּפִּין Dan. 7:4, 6, Syriac ܓܶܦܳܐ; compare above Heb. אֲגַפִּים. The signification of back is applied in Hebrew to any surface whatever, and particularly to the side; from the signification of side comes that of wing. Secondary are the roots Med. Nun גָּנַב, Arab. جنب to turn to the side.

גָּפַן an unused root, i. q. גָּבַן *to be bent, bowed.* Hence in Arab. جَفْنٌ the eyelashes, also a short twig, Weinrebe, so called from being bent. See more as to this root which has been incorrectly treated by etymologists, in Thes. p. 298.

גֶּפֶן with suff. גַּפְנִי; pl. גְּפָנִים comm. (m. rarely Hos. 10:1; 2 Ki. 4:39), *a twig,* and a plant which has twigs, especially *a vine,* which however ["comp. *salix* = ἕλιξ prop. a rod, switch"], when more exactness was needed, as in the laws, is called גֶּפֶן הַיַּיִן Nu. 6:4; Jud. 13:14; rarely used of other similar plants, as גֶּפֶן שָׂדֶה 2 Kings 4:39, a wild vine, on which wild cucumbers grew. Hence most commonly it simply denotes *a vine,* Gen. 40:9; Isa. 7:23; 24:7; 32:12; Jud. 9:13, seq. *A noble vine* figuratively denotes men of more noble qualities, Jer 2:21 (compare Isa. 5:2); and on the other hand, *a wild vine, vine of Sodom* (Jer. loc. cit.; Deut. 32:32), denotes men of ignoble and degenerate qualities; as to the latter, see on the apples of Sodom, Jos. Bell. Jud. iv. 8, § 4.

גָּפַף an unused root, i. q. גָּבַב *to be bowed as a hump*. Hence גַּף, אֲגַפִּים.

גָּפַר an unused root, prob. i. q. כָּפַר and غفر *to cover, to overspread*. Hence ἅπαξ λεγόμ.—

גֹּפֶר Gen. 6:14; prop. *pitch*, i. q. כֹּפֶר as I suppose; and I interpret עֲצֵי גֹפֶר *pitch trees, resinous trees*, such as the pine, fir, cypress, cedar, and other trees of the kind used in ship-building; see גָּפְרִית. Of the moderns, Bochart (Phaleg. i. 4) and Celsius (Hierob. 328) are not amiss in understanding specially κυπάρισσος, *the cypress;* not without reason appealing also to the similarity of letters.

גָּפְרִית f., prop. I believe, *pitch*, the name of which was afterwards transferred to other inflammable materials; specially *sulphur*. (Syr. ܟܒܪܝܬܐ and ܟܒܪܝܬܐ, Arab. كبريت whence كبرت to smear with sulphur, Ch. גָּפְרִיתָא, גּוּפְרִיתָא, כּוּבְרִיתָא id.) Gen. 19:24; Deu. 29:22; Isa. 30:33; 34:9; Job 18:15.

גַּר f. גָּרָה *a sojourner;* see the root גּוּר No. 1.

גֵּר m. [Root גּוּר], *a sojourner, stranger, foreigner, a person living out of his own country.* Gen. 15:13; Ex. 2:22; 18:3; 22:20, etc. Often joined with the syn. תּוֹשָׁב a stranger (compare Mich. on the Laws of Moses, ii. § 38), Gen. 23:4; opp. to אֶזְרָח a native, Ex. 12:19. Isa. 5:17 גֵּרִים appear to be *foreign shepherds* and *nomadic tribes* wandering about with their flocks in the land; such as the Hebrews had formerly been in the land of Canaan, and the Rechabites were in the time of Jeremiah. [But the word loc. cit. is גָּרִים.] With suffix גֵּרְךָ, גֵּרוֹ thy or his sojourner, stranger, i. e. living in thy or his country (not house). Ex. 20:10; Deut. 5:14; 24:14; 31:12.

גִּר *lime*, see גִּיר.

גּוּר *a lion's whelp*, see גּוּר.

גֵּרָא (i. q. גֵּרָה "a grain"), [*Gera*], pr. n.—(1) of a son of Benjamin, Gen. 46:21.—(2) Jud. 3:15. (3) 1 Ch. 8:7.—(4) 1 Ch. 8:3, 5.—(5) 2 Sa. 16:5.

גָּרַב an unused root, pr. *to scratch, to scrape*, a notion found in many roots beginning with גר, as imitating the sound of scraping, see גָּרַד, גָּרַם, גָּרַן, גָּרַע, גָּרַר. It is afterwards applied to roughness (see גָּרָה, גָּרַל). Arab. جرب to be scabby, جرب scab; Syr. ܓܪܒܐ leprosy; Germ. Krätze, kratzen.

גָּרָב m. *scab, scurvy*, perhaps of a malignant kind. Leviticus 21:20; 22:22. LXX. ψώρα ἀγρία. Vulg. *scabies jugis*.

גָּרֵב ("scabby"), [*Gareb*], pr. n.—(1) of one of David's captains, 2 Sa. 23:38; 1 Ch. 11:40. (2) of a hill near Jerusalem, Jer. 31:39.

גַּרְגַּר pl. גַּרְגְּרִים m. *a berry*, so called from its round and rolling form, see גָּרַר No. 5, i. q. גָּלַל. Isaiah 17:6. In Mishnah id. Arab. جرجر.

גַּרְגְּרוֹת pl. f. *throat, gullet* (comp. *gurges*, Gurgel), i. q. גָּרוֹן, always, however, used of the outside of the neck. Proverbs 1:9; 3:3, 22; 6:21. (Sing. גרגרת occurs in the Mishnah, Cholin ii. 4, iii. 3.)

גִּרְגֵּשׁ an unused quadril. Ch. גַּרְגִּשְׁתָּא clay, clod; Syriac ܓܪܓܫܬܐ; Arabic جرجس black mud. Hence—

גִּרְגָּשִׁי ("dwelling in a clayey soil"), *a Girgashite*, collect. *Girgashites*, a Canaanitish people, whose location does not appear from the Old Test. Genesis 10:16; 15:21; Josh. 24:11. LXX. with Josephus, Ant. i. 6, § 2, Γεργεσαῖος. Euseb. in Onom. under the word Γεργασεί, says that they dwelt beyond Jordan.

גָּרַד not used in Kal; Chald., Syr., Arab. גְּרַד TO SCRATCH, TO SCRAPE, a root imitating the sound; compare חָרַט, חָרַם, חָרַשׁ, חָרַת χαράττω, خاريدن, غرشيدن; and in the western languages, *grattare, gratter, to grate, to scratch*, kratzen. Compare under גָּרַב.

HITHPAEL, *to scrape oneself* (with a potsherd), to allay itching. Job 2:8.

גָּרָה not used in Kal, pr. TO BE ROUGH (from the idea of scraping, comp. the roots beginning with גר), specially of roughness of the throat, i. q. גָּרַר No. 3 (whence גָּרוֹן throat); it is then applied to moroseness, austerity, proneness to anger; Arab. غرى to give way to anger, IV. to provoke, e.g. a dog (Aram. גְּרֵי, ܓܪܝ, ܐܓܪܝ to irritate; comp. Germ. kratzig, griesgramig, used of a morose person).

PIEL, גֵּרָה *to stir up, excite* strife. Prov. 15:18, אִישׁ חֵמָה יְגָרֶה מָדוֹן "an angry man stirreth up strife." Prov. 28:25; 29:22.

HITHPAEL, pr. *to excite, stir up oneself* to anger, to strife, or to battle. Hence—

(1) *to be irritated, angry*, Prov. 28:4, שֹׁמְרֵי תוֹרָה

יִתְגָּרוּ בָם "those who keep the law are irritated against them." Dan. 11:10, init.

(2) *to make war* with any one, followed by בְּ. Deu. 2:5, 19, אַל־תִּתְגָּר בָּם "wage no war with them;" in verses 9 and 24 there is also added הִתְגָּרֶה מִלְחָמָה בַּיהוָֹה "to wage war with Jehovah," Jer. 50:24. 2 Ki. 14:10, לָמָּה תִתְגָּרֶה בְּרָעָה "why shouldst thou contend with (excite to battle) misfortune?" Absol. Dan. 11:10, יִתְגָּרֶה עַד־מָעֻזֹּה "he shall make war (shall penetrate) as far as his fortress." Dan. 11:25, יִתְגָּרֶה לַמִּלְחָמָה "he shall stir himself up (shall arise) to war."

Derivative תִּגְרָה.

גֵּרָה f.—(1) *rumination*, the food which ruminating animals bring up to chew, *the cud*, Arabic جِرَّة, see the root גָּרַר No. 3. Used of a ruminating quadruped הֶעֱלָה גֵרָה Lev. 11:3, seq.; Deu. 14:6, 7; and גָּרַר גֵּרָה Lev. 11:7.

(2) *a grain, a bean*, so called from the idea of rolling, and the round form i. q. גַּרְגַּר, see the root No. 5; hence used of the smallest Hebrew *weight* and *coin, a gerah, the twentieth part of a shekel*, Exodus 30:13; Levit. 27:25; Numb. 3:47; 18:16. ["LXX. ὄβολος, Vulg. *obelus*, either from the figure of a *granule* of lead (as Gr. ὄβολος, according to Aristotle, is from the figure of a spit or needle; Ch. מְעָא a little stone, obolus), or, because in weighing small things, the Hebrews used *grains* or *kernels* either of pepper or barley (compare English *barleycorn*), or perhaps the seeds of the *carob tree*." Ges. add.] For it is very probable that the Hebrews, like the Greeks and Romans, used the seeds or beans of the carob tree [*Ceratonia siliqua*, Linn.], just as the moderns sometimes use barleycorns or peppercorns. ["But it must be remembered that the Mosaic *gerah*, which is $13\frac{7}{10}$ Paris grains, is equal to 4 or 5 beans of the carob, and, according to the Rabbins, to 16 grains of barley. Of a like origin are Arab. حَبَّة grain, berry, and خَرُّوبَة carob bean; Persic دانق (δακνάκη) = دانه, دانك, all of which refer also to small weights." Ges. add.]

גָּרוֹן const. גְּרוֹן mas. *the throat*, so called as being rough, and giving forth rough sounds (see גָּרַר, גֵּרָה No. 3, גַּרְגְּרוֹת comp. Ps. 69:4). It is spoken of as the organ of speech. Psalm 115:7; 149:6; 5:10, קֶבֶר פָּתוּחַ גְּרֹנָם "their throat is an open sepulchre." Smooth speeches are here intended, which prepare for others' destruction like an open sepulchre. Isa. 58:1 קְרָא בְגָרוֹן "cry with the throat," i. e. with the full voice. For those who speak in a low voice use only the lips, and the front part of the closed mouth (1 Sa. 1:13), while those who cry with a loud voice propel their words from the throat and breast. Used contemptuously of the outside of the neck, like the Lat. *guttur, gula*. Isa. 3:16, נְטוּיוֹת גָּרוֹן "with an outstretched neck." Eze. 16:11.

גֵּרוּת f. *place of habitation*, root גור No. 1, Jer. 41:17.

גָּרַז a root not used in Kal, i. q. גָּזַר (which see), Arab. جرز *to cut, to cut off, to separate*, also to eat, to devour; whence Sam. ࠂࠓࠆࠌ a locust.

Niphal, i. q. גָּזַר Niphal No. 2. Psal. 31:23, נִגְרַזְתִּי מִנֶּגֶד עֵינֶיךָ "I am cut off (or am excluded) from thy presence;" comp. נִגְזָר Ps. 88:6. 14 MSS. also read in Ps. 31, נגזרתי.

גִּרְזִי (of the form פִּרְזִי), or גִּזְרִי ("dwelling in a desert land," comp. Arab. جُرُز barren land), *Gerizite* or *Girzite*, pr. n. of a people near the Philistines, conquered by David, 1 Sa. 27:8 כתיב.

גְּרִזִּים, always הַר גְּרִזִּים *Mount Gerizim*, a mountain, in the mountain land of the tribe of Ephraim, situated opposite Mount Ebal (Deut. 11:29; 27:12; Josh. 8:33), on which, after the exile, a temple was built by the Samaritans that it might be the seat of their domestic worship (Jos. Arch. xi. 7, § 2; 8, § 2, 4, 6). As to the reading of the Samaritan copy, Deu. 27:4, see my Comment. de Pent. Sam. p. 61. As to the origin, הַר גְּרִזִּים I should suppose to denote *the Mount of the Gerizites* (see גִּרְזִי), from some colony of that nation, which perhaps settled there, just as the Amalekites, the neighbours of the Gerizites, gave their name to another mountain in the same tribe (הַר הָעֲמָלֵקִי Jud. 12:15).

גַּרְזֶן m. *an axe*, so called from cutting; for cutting wood, Deut. 19:5; 20:19; Isa. 10:15; for cutting stone, 1 Ki. 6:7. Cognate words are كَرْزَن, كِرْزِن, كِرْزِين, كِرْزِم, كَرْزِيم an axe.

גָּרַל an unused root, softened from גָּרַר (like חָרַל from חָרַר to burn), having the sense of *roughness*, especially used of a *rough, gravelly, gritty soil*, on which the foot gives forth a scraping, grating sound; hence Arab. جَرَل a gravelly place, جَرْوَل gravel. Hence Heb. גּוֹרָל pr. *a little stone*, hence *a lot*, Gr.

transp. ΚΛηΡος, Lat. *GLaRea*, and Arab. جَرِلَ to be stony, Kamûs p. 1412, which is derived from the noun جَرَل stones, whence also جَرِل a stony place.

גָּרֹל *rough, morose* (grämlich, grollig, grillig; from the same stock, Prov. 19:19 כתיב, גְּרָל־חֵמָה *morose of anger*, i. e. of morose anger, angry, rough. All the Verss. express the קרי, גְּדֹל חֵמָה, which however appears too feeble.

גֹּרָל see גּוֹרָל.

גָּרַם pr. TO CUT OFF, like the Syr. ܓܪܡ, and Arab. جَرَمَ. In the Old Testament once followed by a dat. ["*to cut off for*"] *to reserve, to lay up.* Zeph. 3:3, לֹא גָרְמוּ לַבֹּקֶר "they lay up nothing for the morrow." Well rendered by the LXX. οὐχ ὑπελίποντο. Vulg. *non relinquebant ad mane.* Comp. אָצַל לְ Gen. 27:36, also جَرَمَ Koran 11:87.

Piel גֵּרֵם (denom. from גֶּרֶם), *to gnaw bones.* Nu. 24:8, "he shall devour the nations his enemies, וְעַצְמֹתֵיהֶם יְגָרֵם and he shall gnaw their bones." Hence figuratively, Eze. 23:34, "thou shalt drink and suck it (the cup) out, וְאֶת־חֲרָשֶׂיהָ תְּגָרֵמִי and thou shalt gnaw the sherds," i. e. thou shalt lick, lest a single drop of wine be left therein.

גֶּרֶם m.—(1) *a bone*, i. q. עֶצֶם, but more rarely, and only poet. Pro. 17:22; 25:15. Pl. Job 40:18. (Syr., Ch. ܓܪܡ, ܓܪܡܐ, גַּרְמָא, Sam. ࠂࠓࠌ id., Arab. جِرْم body. The letter *r*, and the sibilant being interchanged, it is kindred to גֶּשֶׁם, جِسْم and עֶצֶם itself.

(2) *body*, as in Arabic. Gen. 49:14, חֲמוֹר גֶּרֶם "an ass of a great and powerful body," i. e. powerful, robust. Vulg. *asinus fortis.* So also in Arab. جِرْم *body*, is used of a beast of burden, as فرس جرم a horse of a large body, حمار جرم a strong ass; and the same is expressed with the peculiar adjective جَرِيم.

(3) *substance* of a thing, a thing *itself*, like עֶצֶם a bone, himself. 2 Ki. 9:13, "and they took every one their garments and put them under him אֶל־גֶּרֶם הַמַּעֲלוֹת upon the steps themselves."

גְּרַם Ch. *a bone*, Dan. 6:25.

גַּרְמִי ("bony"), [*Garmite*], pr. n. of a man, 1 Ch. 4:19.

גֹּרֶן an unused root. Arab. جَرَنَ *to make smooth, to sweep away*, a kindred root to גָּרַם, and others beginning with גר.

גֹּרֶן with suff. גָּרְנִי, with ה parag. גֹּרְנָה Mic. 4:12. Pl. גֳּרָנוֹת Joel 2:24, constr. גָּרְנוֹת Hos. 9:1, m. *a level place*, pr. a place levelled, made smooth. (Arab. جُرْن, جَرِين, جُرُن id.). Used—(*a*) of an open place before the gates of cities, elsewhere called רְחֹב 1 Ki. 22:10; 2 Ch. 18:9.—(*b*) especially used of a floor on which corn is trodden out. Ru. 3:2, seq.; Jud. 6:37, etc. תְּבוּאַת גֹּרֶן the produce of the floor, i. e. threshed corn. Nu. 18:30; Isa. 21:10, בֶּן־גָּרְנִי "son of my floor," i. e. O people of my country, who are now trodden down and broken, like grain on a floor. Parall. מְדֻשָׁתִי my threshing. Compare Mic. 4:12, 13. Met. used of corn itself; Job 39:12.

גָּרַס TO BREAK IN PIECES BY SCRAPING, RUBBING, and generally TO CRUSH, especially into largish pieces (comp. דָּכָא, דָּכַךְ). So Syr. ܓܪܣ, Arab. جَرَشَ, compare Heb. עֲרִס, whence עֲרִיסָה meal, Gries, Grütze. In the Old Testament once intrans. Ps. 119:20, גָּרְסָה נַפְשִׁי לְתַאֲבָה "my soul is crushed for longing."

Hiphil, *to crush, to break in pieces*, Lam. 3:16, וַיַּגְרֵס בֶּחָצָץ שִׁנָּי "and he has broken my teeth with gravel," figuratively for a condition very calamitous and unhappy. See below גֶּרֶשׂ.

גָּרַע fut. יִגְרַע TO SCRATCH, TO SCRAPE (like very many verbs beginning with גר), hence—

(1) *to scrape off* the beard (like the Syr. ܓܪܥ), Jer. 48:37; according to some copies, Isa. 15:2 (see under גָּדַע). To this answers the Gr. κείρω, scheeren. Hence—

(2) generally *to take away, to withhold* (cogn. χῆρος, and intrans. *careo*). Jer. 26:2, אַל תִּגְרַע דָּבָר "take not away any thing (from it)," followed by מִן Job 36:7. Often גָּרַע מִן is equal to, *to take away* (something) *from* any thing, but so that the acc. of the part taken away is omitted. Compare opp. הוֹסִיף No. 2, Deut. 4:2; 13:1; Exod. 5:8, 19; Ecc. 3:14. Hence with an acc. *to diminish*, prop. to take away from.—Exod. 21:10; Eze. 16:27; Job 15:4, תִּגְרַע שִׂיחָה לִפְנֵי אֵל "and thou withholdest prayer before God." Followed by אֶל *to take in*, i. e. *to lay up, to put in store for oneself*; für sich behalten, compare גָּרַם Job 15:8, "hast thou hearkened in the council of God, וְתִגְרַע אֵלֶיךָ חָכְמָה and hast thou taken in all knowledge?" Cognate is the Arabic usage, in which جَرَعَ is to absorb, to swallow down.

Piel i.q. Kal No. 2, *to draw in.* Job 36:27, כִּי יְגָרַע נִטְפֵי־מָיִם "after (God) attracts, (draws up) the drops of water."

Niphal—(1) pass. of Kal No. 2, *to be taken away, withheld.* Construed either so that the thing to be taken away is expressly marked, Nu. 27:4; 36:3; or so that it is supplied, נִגְרַע מִן there is taken away from any thing, a thing is lessened, Nu. 36:3, fin.; Ex. 5:11; Lev. 27:18. Hence—

(2) *to be put back, made less of,* Nu. 9:7.

Derivative מִגְרָעוֹת.

גָּרַף—(1) to snatch away, to sweep away. (There is something onomatopoetic in this root, both in the letters גר, which convey the notion of scratching, scraping (see under the root גרב), as well as in the syllable רף; compare *rapere,* raffen. Arab. جرف to sweep away, to clear off, as mud with a shovel. Conj. II, to carry away, to wear away, as a river part of a bank, جُرُف, جُرْف a stone worn away by the flow of water. Æthiop. ገረፈ: a drag net. Ch. and Talmudic to sweep. Syr. ܓܪܦ, used of water carrying away whatever it meets with.) Once in the Old Test. Jud. 5:21, נַחַל קִישׁוֹן גְּרָפָם "the river Kishon carried them away." LXX ἐξέσυρεν. Vulg. *traxit cadavera eorum.*

(2) *to grasp,* whence אֶגְרוֹף the fist; see also מֶגְרָפָה.

גָּרַר an onomatopoetic root, prop. expressing, to scrape, to sweep, to saw, and similar rough sounds, such as those which proceed from the throat; comp. Gr. σαίρω, σαρόω, σύρω, Lat. *sario, sarrio, serro, verro, garrio;* Germ. zerren, scharren, schüren, scheuern, kehren (see also אָגַר). Specially—

(1) *to drag* or *snatch away,* pr. so as *to sweep* the ground. Germ. zerren. (Syriac and Arabic id.) Hab. 1:15; Pro. 21:7; see Hithpoel.

(2) *to saw, to cut with a saw.* In Syriac and Arabic this signification is expressed by the cognate form. נגר. Hence מְגֵרָה *a saw.* See Poal.

(3) *to gargle, to produce rough sounds in the throat.* Compare Arabic جرجر, غرغر which denote various guttural sounds, whether made by a liquid or by the voice, schlürfen, schnarren, schnarchen, gurgeln, γαργαρίζω, *gargariser.*

(4) *to ruminate,* i. e. *to bring up* the food *again through the throat* and to eat it again ["which is usually attended with a gurgling noise"]. So fut. יָגֹּר Lev. 11:7, Arab. جرّ IV. and VIII., Syriac ܐܓܪ ܓܪܬܐ. This may either be taken as Kal in a Chaldee form, or for Niphal, just as in Syriac and Arabic they express this by passive or reflective forms, prop. to ruminate *with oneself.*

(5) Sometimes this root loses part of its proper force, and also expresses the softer sound of *rolling,* elsewhere proper to the kindred root גָּלַל. So Æth. ተንገረገረ: to roll oneself, Syriac ܓܪܓܪ i. q. ܓܠܓܠܐ a chariot, and in the Old Test. גַּרְגַּר for גַּלְגַּל (as is found in the Talmud), a berry; compare כַּרְכֵּר, כָּרַר and the Lat. *currere.*

Niphal—(1) *to be scraped together,* used of riches (compare the kindred root אָגַר, which is also used of gain collected and scraped together from every quarter). So no doubt we should understand part. pl. נִגָּרוֹת (of the Chald. form); Job 20:28, "wealth scraped together," i. q. יְבוּל in the other hemistich. The entire verse should be rendered, *the provision of his house vanishes,* his *wealth* vanishes *in the day of his anger.*

(2) *to ruminate,* see under Kal No. 4.

Poal, *to be cut with a saw,* 1 Kings 7:9; compare Kal No. 2.

Hithpoel, i. q. Kal No. 1; used of a whirlwind sweeping away as it were everything, Jer. 30:23.

Derivatives מְגֵרָה, גָּרוֹן, גַּרְגְּרוֹת, גֵּרָה [and also גַּרְגַּר; pr. n. מִגְרוֹן].

גְּרָר (according to Simonis, "sojourning," "lodging-place," from the root גרר i. q. גור; compare Gen. 20:1; perhaps also *water-pots,* Arab. جِرار), *Gerar,* pr. n. of a city, formerly the abode of the kings of the Philistines; in the time of the patriarchs, subject to king Abimelech, Gen. 20:1; 26:6; נַחַל גְּרָר "the valley of Gerar," Gen. 26:17.

גָּרַשׂ i. q. גָּרַס which see; hence—

גֶּרֶשׂ with suff. גִּרְשָׂהּ *something crushed,* Lev. 2:14, 16.

גָּרַשׁ prop. to drive, to thrust (like the Ch.). In Kal specially—

(1) *to expel,* as people from a land, Ex. 34:11. But in this signification much more use is made of Piel. Used of inanimate things, Isaiah 57:20, "the wicked are like the troubled sea which cannot rest, וַיִּגְרְשׁוּ מֵימָיו רֶפֶשׁ וָטִיט whose waters cast forth mire and dirt." Also *to put away, to divorce* a wife. Part. pass. גְּרוּשָׁה a (wife) put away, Lev. 21:7, 14; 22:13; Nu. 30:10; Eze. 44:22.

(2) *to plunder, to spoil;* Eze. 36:5, לְמַעַן מִגְרָשָׁהּ לָבַז "that they may spoil it (the land) for prey"

מִגְרַשׁ is here an infinitive of the Aramæan form. In the derivatives also—

(3) *to put forth fruit;* see גֶּרֶשׁ, and—

(4) *to drive* cattle *to pasture;* see מִגְרָשׁ.

Piel גֵּרֵשׁ *to expel, to drive out,* with an accusat. of pers. Gen. 3:24; 4:14; 21:10; and מִן of the place from which any one is driven, Ex. 11:1; Jud. 11:7; גֵּרֵשׁ מִפְּנֵי פ׳ to drive out before one, i. e. so that thou mayest put him to flight, e. g. God, the Canaanites before Israel, Ex. 23:29, 31; Jud. 2:3.

Pual גֹּרַשׁ pass. Ex. 12:39.

Niphal—(1) *to be expelled,* Jon. 2:5.

(2) *to be carried off* by the violence of water, Am. 8:8, נִגְרְשָׁה וְנִשְׁקְה כִּיאוֹר מִצְרַיִם "it is carried off and inundated as by the river of Egypt."

(3) *to be driven, agitated,* as the sea; Isa. 57:20, יָם נִגְרָשׁ "the troubled sea."

Hence are derived מִגְרָשׁ and the words immediately following.

גֶּרֶשׁ m. prop. what is propelled, put forth, hence *produce;* Deu. 33:14, גֶּרֶשׁ יְרָחִים "the produce of the months," i. e. what each month produces from the earth; compare the root No. 3.

גְּרֻשָׁה f., *expulsion, driving out;* specially of persons from their possessions, Eze. 45:9.

גֵּרְשׁוֹן ("expulsion"), pr. n. *Gershon,* a son of Levi, ancestor of the Levitical house of Gershonites, Gen. 46:11; Ex. 6:16; Nu. 3:17, seq. Hence patron. גֵּרְשֻׁנִּי a Gershonite, and collect. *Gershonites,* Nu. 3:23; 26:57.

גֵּרְשֹׁם ("expulsion," i. q. גֵּרְשׁוֹן), pr. n.—(1) of a son of Moses and Zipporah, Ex. 2:22; 18:3. In the former place the etymology of this name is alluded to in such a manner that it appears that the writer took it for גֵּר שָׁם i. q. גֵּר שָׁם *a stranger there* [this is of course the true etymology; Moses wrote by inspiration, and he knew very well why he gave this name to his own son] (compare ثَمَّ i. q. שָׁם); hence the LXX., that they might express this etymology more distinctly, have put Γηρσάμ.—(2) of a son of Levi, who is elsewhere called גֵּרְשׁוֹן which see.—(3) Jud. 18:30.—(4) Ezr. 8:2.

גְּשׁוּר ("bridge," Arab. جِسْر, Syriac ܓܶܫܪܳܐ), pr. n. *Geshur,* a region of Syria, subject to king Tolmai, whose daughter David took to wife, 2 Sa. 3:3; 13:37; 15:8. From the words 1 Ch. 2:23, it may be gathered that *Geshur* is to be sought in the neighbourhood of Gilead, and that the Geshurites are not different from the גְּשׁוּרִים, mentioned immediately under גְּשׁוּרִי.

גְּשׁוּרִי *Geshurite,* Gent n.—(1) of a people living at the foot of Hermon, near Maachah, to the north of Bashan and Argob, inclosed within the boundaries of the Holy Land, but not subject to the dominion of the Hebrews, Deut. 3:14; Josh. 12:5; 13. 13; 1 Chron. 2:23; compare גְּשׁוּר. A bridge is now found in that region (*Jisr beni Yakûb*), where the Jordan is crossed.—(2) of a people near the Philistines, Josh. 13:2; 1 Sa. 27:8.

גָּשַׁם not used in Kal, to rain, especially with violence, gießen.

["Pual, Eze. 22:24; see גֹּשֶׁם."]

Hiphil, *to cause to rain,* Jer. 14:22.

[Hence the three following words.]

גֶּשֶׁם m. pl. גְּשָׁמִים, const. גִּשְׁמֵי.

(1) *rain, violent rain, heavy shower,* different from מָטָר, which denotes any rain. Hence מְטַר גֶּשֶׁם "shower of rain," Regenguß, Zec. 10:1, and גֶּשֶׁם מָטָר Job 37:6. The same is also apparent from the epithets, as גֶּשֶׁם גָּדוֹל 1 Kings 18:45; ג׳ שׁוֹטֵף Eze. 13: 11, 13.

(2) [*Geshem*], pr. n. m. Neh. 2:19; 6:1, 2, which is also written גַּשְׁמוּ.

גֹּשֶׁם id. With suff. גָּשְׁמָהּ. Eze. 22:24. ["But it is better to write without Mappik גֻּשְׁמָה for גֻּשְּׁמָה Pual of גָּשַׁם *is rained upon,* Vulg. *compluta est.*"]

גֶּשֶׁם with suff. גִּשְׁמֵהּ, גִּשְׁמְהוֹן Ch. *body.* Daniel 4:30; 5:21. (Syriac ܓܫܡ, ܓܘܫܡܐ; Arabic جسم and جثمان id. Comp. under גֶּרֶם).

גֹּשֶׁן pr. n. *Goshen*—(1) a region of Egypt, in which the Hebrews dwelt from the time of Jacob to that of Moses (i. e. during four hundred and thirty years [only two hundred and fifteen, see Gal. 3:17]). Gen. 45:10; 46:28, 34; 47:27; 50:8; Ex. 9:26. As the name of this region is never mentioned by Greek geographers, interpreters and investigators of ancient geography have formed various opinions. To me it appears sufficiently plain that Goshen is a name given to the region of lower Egypt, situated to the east of the Pelusiac branch of the Nile, between Heliopolis and the Heroopolitan gulf. And that such was its situation—(*a*) is not obscurely signified by not a few passages of the Old Test.; see Gen. 46:29; Ex. 13:17; 1 Chron. 7:21. Also—(*b*) there is the authority of the LXX., who well render גֹּשֶׁן by Γεσὲμ

'Αραβίας, Gen. 45:10, and 'Ηρώων πόλις ἐν γῇ 'Ραμεσσῇ, Gen. 46:28. The opinions of others are given in Thes. p. 307.

(2) a city with a neighbouring district in the mountains of the tribe of Judah, Josh. 10:41; 11:16; 15:51.

גָּשַׁף an unused root. Syr. ܓܫܦ to soothe tenderly. Hence—

גִּשְׁפָּא pr. n. m. ("soothing"), [*Gispa*], Neh. 11:21.

גָּשַׁר an unused root. Arab. جسر *to construct a bridge* (pr. to join, comp. קָשַׁר); also to be daring, since to construct a bridge, especially in war, and where the river is rapid, is the act of a bold and daring man. Syr. ܓܫܪ id. Hence גִּשּׁוּר.

גָּשַׁשׁ a root only used in Piel, TO FEEL, TO SEEK BY FEELING, TO GROPE, with acc. Isa. 59:10. (Arab. جسّ, Aram. ܓܫ and ܓܫܫ id., but generally trop. to explore.) Kindred to קָשַׁשׁ.

גַּת (contr. from גֶּנֶת, of the form בַּת, בֶּנֶת, for יֶנֶת from the root יָנַן), pl. גִּתּוֹת f. [From נָגַן in Thes.]

(1) *a wine-press*, or rather *the trough* in which the grapes were trodden with the feet, whence the juice flowed into *a vat* (יֶקֶב) placed near, as it was squeezed from the grapes. Joel 4:13. דָּרַךְ גַּת to tread a winepress, Neh. 13:15; Lam. 1:15.

(2) [*Gath*], pr. name of a city of the Philistines, where Goliath was born. Josh. 13:3; 1 Sa. 6:17; 21:11; 1 Ki. 2:39, 40. Hence patron. גִּתִּי. [*Gittite*].

(3) גַּת חֵפֶר ("wine-press of the well"), [*Gath-hepher*], a town of the tribe of Zebulon (with ה local, גִּתָּה חֵפֶר), Josh. 19:13, celebrated as the birthplace of Jonah the prophet.

(4) גַּת רִמּוֹן ("wine-press of the pomegranate"), [*Gath-rimmon*], a town of the tribe of Dan, Josh. 19:45. [See Robinson, ii. 421].

גִּתִּי *a Gittite*, Gent. n. from גַּת No. 2. 2 Samuel 6:10, 11; 15; 18. Hence fem. גִּתִּית Ps. 8:1; 81:1; 84:1, a kind of *musical instrument*, either used by the people of Gath, or as it were ἐπιλήνιον, as used in the vintage with the songs of the wine-dressers and press-treaders.

גִּתַּיִם ("two wine-presses"), [*Gittaim*], pr. n. of a town of the Benjamites, Neh. 11:33.

גֶּתֶר Gen. 10:23 [*Gether*], pr. n. of a district of the Aramæans, whose boundaries are altogether unknown.

ד

Daleth (דָּלֶת), the fourth letter of the alphabet; when used as a numeral, *four*. The name signifies *a door*, which appears to have been the most ancient form of this letter.

In sound, Daleth is kindred—(1) to the harder dentals, as ט, ת, with which it is not unfrequently interchanged, see בָּטַל, בָּדַל, بطل; טָפַף, טָבַב, דָּבַב; בָּתַק, בָּדַק. More rarely also it changes to ל, see אָזַד.—(2) to the sibilant ז, as to which see below [at that letter].

דָּא Ch. i. q. Heb. זֶה and זֹאת *this*, fem. and neut. (elsewhere דְּנָה, דֵּךְ). Dan. 4:27; 5:6, דָּא לְדָא "this to that," together. ["Found in the Targums with ה prefixed הָדָא, הֲדָא; Syr. ܗܳܕܶܐ. Sam. ࠄࠃࠀ. Nasor. ܠܐ." Thes.]

דָּאַב TO MELT AWAY, TO MELT, hence TO PINE, TO LANGUISH. (The signification of melting or pining is widely extended amongst cognate verbs, as דָּוָה, דּוּב, דָּבָא, אָדַב, Syr. ܕܘܒ, Arab. ذَابَ, ذَأَبَ, and the idea is variously applied either to the languor of a sick or old person, or to fear. The primary idea is that of melting with heat, zerschmelzen, zerfließen, comp. זוּב. Amongst the Indo-Germanic languages this may be compared with Pers. تاب heat, تافتن, تفتن to warm, to kindle, = θάπτω, تباهيدن to melt away; Sansc. *tapa*, Lat. *tepeo*. Kindred is τήκω, דָּאַג.) It is applied to the eye, pining away with grief, Ps. 88:10 (see עָשֵׁשׁ, בָּלָה); to the soul (נֶפֶשׁ), Jer. 31:25; to the person himself, Jer. 31:12. Hence—

דְּאָבָה f. *fear, terror* (wrongly explained by Simonis, even in the last edition [Winer's] *sollicitudo, moeror*), so called from the idea of melting away (see מָסַס). Job 41:14. Also—

דְּאָבוֹן const. דַּאֲבוֹן m. *pining, wasting, languor* of soul, Deut. 28:65 (comp. Jer. 31:25).

דָּאג i. q. דָּג *a fish*, Neh. 13:16. As Kametz in this word (signifying a fish and not a fisherman) is